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MEMOIR OF THE REV. HENRY KOLLOCK, D.D.

PASTOR OF THE PRESBYTERIAN CHURCH, IN SAVANNAH, NORTH AMERICA.

AMERICAN biography is highly interesting in all its branches, civil, military, and ecclesiastical. Placed, during the comparatively brief period since its occupation by colonies from civilized nations, in circumstances of extreme and various exigency, the settlers of the northern part of the New Continent, have displayed a singular energy of character. They have produced a rich and early harvest of, what in other countries has usually been of late and scanty growth, statesmen, generals, and accomplished divines; of the latter class, Edwards and Dwight will readily occur to the recollection of our readers as illustrious examples. It could, indeed, only have been through some strange and fatal degeneracy that the descendants of those martyrs of a good confession, who first peopled the northern shores of Anglo-America, should have swerved from the form of sound doctrine which had been delivered to them from their sainted fathers, and it was in the order of events that the profound and evangelical theology of those excellent men should perpetuate itself, at least through a large portion of their successors. If a deep and lamentable taint of heretical opinion have spread its "fretting leprosy" through many churches once privileged with Gospel ministrations, we may yet rejoice over others that have escaped the contagion, over a succession of faithful preachers, and over the kind-

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ling of a zealous spirit for the communication of saving truth to nations perishing for lack of knowledge.

Among those pious and sound-minded men who have held forth the word of life in its purity and evangelical richness, Henry Kollock may justly claim an honourable place as a well furnished theologian, a popular and able preacher, and an exemplary pastor. He was born at New Providence, in New Jersey, on the 14th December, 1778, during the revolutionary war. He enjoyed the advantages of an early and effective intellectual training, and so severe were his habits of application as to impair his health and to require interference to induce sufficient relaxation. Happier still was the season of his youth in that he derived from conscientious parents the knowledge which, with the divine blessing, maketh wise unto salvation, and of these salutary instructions the impressions were never effaced. After the usual period of grammatical institution, he entered, in November 1792, the college of New Jersey, and took his first degree, with distinguished honour, in 1794. After the completion of his collegiate education, he returned to his father's house, and in this period of quiet reflection, experienced deep and solemn impressions on the subject of religion. The preaching of the word was quick and powerful in its

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operation on his conscience, and his feelings thus awakened were directed to the only ground of hope, the mercy of God in Christ Jesus, welcomed by faith, kindling the affections, and sanctifying the heart. At the age of seventeen he made a public profession of his attachment to the Redeemer, and was admitted to the communion of the Presbyterian church in Elizabeth Town, the residence of his parents. The bias of his mind tended strongly towards the ministry, and he became a candidate for orders, under the inspection of the New York presbytery. It was about this time that he accepted the office of junior tutor in the college of Princeton, and availed himself of the various opportunities presented by that situation, to prosecute his theological studies with ardour and perseverance. Having passed with credit the various examinations, he was licenced, in May 1800, to preach the Gospel, and he began his work of an evangelist without delay. In the memoir from which we have drawn the materials of this sketch, there is an obvious tendency to extravagant eulogy, and the praise bestowed on its subject is far too indiscriminate to be either just or impressive. He is represented as combining in his sermons, "the sound sense," "acute reasoning" and "argumentative eloquence" of the English divines, with "the imaginative and impassioned oratory of the French." This is not only exaggeration, but exaggeration that defeats its own intention in its injudicious efforts to elevate its object. That we think highly of Dr. Kollock's pulpit talents, will appear from our review of his sermons in the present number, but when his panegyrist affirms, in other words, that he unites the argumentative strain of Barrow and Horsley, with the genius and pathos of Bossuet and Massillon,

we must be permitted to say that we know but of one individual to whom such praise can apply, and that the gifted preacher whom we have in view, is not of transatlantic birth. Without, however, anticipating the comments which we may find it expedient to make hereafter, it will be sufficient to state here that such was his early reputation as to procure him in the first year of his licentiate, urgent invitations from important churches to become their pastor. One of these was from Elizabeth Town, and to this, as the place of his education, and the residence of his family he gave the preference. He was ordained to the pastoral charge in December 1800. It is well observed by his biographer that, however gratifying to the feelings of a young minister, may be a settlement in his native town, it is attended with circumstances both painful and embarrassing. "It requires more than ordinary prudence, circumspection and talents, to be extensively useful in such a sphere. To address those who were the companions of our childhood, with whom we were educated, who were acquainted with all our youthful follies; to instruct those who themselves instructed us when we were advancing to manhood; to edify those who were confirmed, established Christians, when we were infants in our mothers' arms; who saw us at the baptismal font, and, as officers of the church, admitted us to the sealing ordinances of the Lord's house:—duties like these, are to the youthful minister peculiarly trying." To the exigencies of his situation, however, Henry Kollock was found adequate; his vigorous and accomplished mind supplied him with inexhaustible variety, and his sincere piety gave effect and evangelical character to his labours, while divine grace animated his spirit, and put a seal upon his

ministrations. In the winter of 1802, a peculiar attention to the concerns of eternity was prevalent among his flock, and numbers were added to the church, many of whom still adorn the profession, and some have died in the faith. In the following year he declined an advantageous invitation to change the scene of his official exertions, but, shortly afterwards, felt it his duty to accept the Professorship of Divinity in the college of New Jersey, and leaving the congregation of Elizabeth Town, he removed to Princeton in January 1803. Here he was on trying ground. To come in the succession of such men as Dickenson, Burr, Witherspoon, was, at once, a high distinction, and a formidable test both of character, ability, and industry. Dr. Kollock appears to have sustained the assay with entire credit to himself, and advantage to the objects of his care. His Sabbaths were employed in pastoral, and catechetical labours; "as professor of theology, he instructed his pupils in all the branches connected with this science. He lectured twice a week on didactic and polemic divinity, and once a week on ecclesiastical history, church government, and Jewish antiquities. Besides these lectures, he occasionally instructed his students in the Hebrew language." In 1804, he married the widow of Alexander Campbell, Esq. In 1806, he received the degree of D. D. from two colleges at once, an accident which, we believe, seldom happens in any other country than that of the United States. In the same year he received a pressing invitation from the Presbyterian congregation at Savannah, and he determined to accept it. The state of religion in that city was exceedingly low, and the Gospel ministry was scantily supplied, but the labours of Dr. Kollock were abundant,

and they are stated to have been greatly blessed. At his first administration of the Lord's Supper in that place, twenty were added to the church; and at the second, eighteen more made the same public profession. He was active as a citizen in promoting plans of general utility; his exertions were successful in reviving an important academical institution which had fallen into decay, and in originating the "valuable and extensive public library" of Savannah. The summer and autumn, of that city and neighbourhood are remarkably unhealthy, and Dr. K. during the first two or three years employed that sickly season in visiting other parts of the Union. At Boston his occasional labours were so acceptable that a new congregation was formed for the express purpose of soliciting his acceptance of the pastoral office. This, after long hesitation, he felt it right to decline, and we regret his decision. Had it been different, a valuable life might have been longer spared, and a stand be made for pure and undefiled religion in a city where false and destructive doctrine so awfully prevails. In 1810, he refused an appointment to the Presidency of the University of Georgia. In 1811, Savannah was visited by earthquakes, and the minds of the inhabitants were strongly directed to the consideration of the things belonging to their peace. Dr. Kollock was actively engaged in his arduous and important duties; there was religious worship on almost every evening, and many were led to give themselves to Christ. In the same year he published a volume of sermons which was extensively read. The six following summers were spent by him among his people, and none but those acquainted with the peculiar circumstances of the southern cities of the American Union, can form an adequate idea of the la-

borious, exhausting, and hazardous duties which devolved upon this servant of God during those seasons. Disease and death make the most fearful ravages at those fatal periods, and as Dr. K. was frequently the only clergyman remaining in the place, he was literally employed as the pastor, not of a single congregation, but of a whole city. The sanctuary, the sick chamber, the last services to the dead, absorbed the whole of his time, and kept alive his unremitting anxiety. In no one instance did he take the fever to which he so fearlessly exposed himself; but his vigorous constitution gave way under his excessive fatigues; palpitation of the heart, and spasmodic affection of the lungs, clearly indicated the necessity of intermitted labour, and a total change of climate. A long sea-voyage having been recommended, he determined on a visit to Europe, and his resolution was aided by his wish to procure materials for the life of Calvin, on which he had been long employed, but which, we regret to say, he never completed, and the absence of a competent biography of that eminent reformer, still leaves an injurious chasm in ecclesiastical literature. In March, 1817, he sailed for England, which he reached early enough to take part in the Missionary and other important anniversaries held in the month of May. He preached repeatedly in this country, but we have no recollection of having heard him except in prayer, and are, consequently, without the means of giving an adequate description of his general manner. He had anticipated these meetings with much delight, and his expectations were more than realized. In a letter to a friend at home, he says, "I am more and more convinced of the piety and benevolence of British Christians." And it was his frequent remark, after

his return, that the fortnight then spent in London was the most pleasant, and perhaps the most profitable period of his life.

An absence of eight months restored him to health, and he sailed for his native land which he reached in November 1817. He arrived at Savannah on the evening of the monthly association for prayer, and his people crowded to the church, where he addressed them from 1 Samuel vii. 17. *And his return was to Ramah; for there was his house, and there he judged Israel; and there he built an altar to the Lord.* It was now deemed advisable to erect a more spacious edifice for public worship, and in May 1819, Dr. K. preached the dedicatory sermon from Haggai ii. 7, but the term of his labours was approaching, and he was shortly to worship in the *House not made with hands, eternal in the heavens.*

During that summer and autumn, Savannah had been visited with unusual severity of disease, and the labours of Dr. Kollock had been proportionally great. He gradually relapsed into debility, his flesh wasted and his bodily strength gave way, but the feeling expressed by him to his friends that he was "almost worn out," seemed but to supply an additional motive for working to the last. On the 13th of December, he had made an appointment to preach in behalf of a charitable society. His illness was so evident that he was dissuaded from entering the pulpit—"I must say something for the little orphans," was his reply, and he delivered his last sermon from the parable of the good Samaritan. In the afternoon a stranger supplied his place, and he attended as a hearer. While in the church, he experienced a slight and transient paralytic affection of the arm, and on his return home, sunk at his own door under a severer shock. Circula-

tion was, however, soon restored, and he appeared to be convalescent, but on the morning of the following Sabbath, while in the act of dressing, he was instantly deprived of sense, and every effort to revive existence seemed ineffectual. The feelings of his friends and people were most painfully excited; a daily prayer meeting was established, and the most eager solicitude to minister to his relief was continually manifested. On the morning of Wednesday, speech and reason were restored, and he employed them, as such a man might have been expected to do, in a firm and decided testimony to the victorious energy of a Christian's faith. His resignation was exemplary, in the midst of intense pain, not a murmur fell from his lips. "Are your sufferings great?" said a friend to him, at a time when his whole body was covered with blisters. "Oh! if you can imagine a human being placed on a bed of living coals, you can have some idea of my tortures—Pray, pray for me that I may have gratitude and patience." One of the members of his church approaching his bed, said to him—"My dear pastor, do you remember the dying words of Stephen?" His countenance brightened, and he answered with animated voice—"O yes! 'Lord Jesus receive my spirit.'" Reviving for a while, he held tranquil converse with his Christian friends. The Rev. Mr. Capers, who had been sent for at his request, coming to his bedside, he grasped his hand, exclaiming—"As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ"—"Does your way into the Holiest appear plain?"—"I think so," answered the dying evangelist, "I think that through Christ I am ready to depart." About five o'clock he requested that one of the family would read Bunyan's description of the Pilgrim's pas-

sage through the swellings of Jordan, and his observations on the passage showed that his hope and faith brightened and gained strength as he drew nearer to the "heavenly city." He desired those present to sing Dr. Watts's beautiful hymn,

"Why should we start and fear to die?" and the agitation of his friends being such as to prevent them from readily finding it, he calmly said,—"Never mind; the 66th hymn of the 2d book will do;" and repeated the whole of it aloud, with smiles of holy rapture.

"There is a land of pure delight."

After the hymn had been sung, he spoke with perfect tranquillity of his dissolution; regulated the proceedings at his funeral, and, calling together the members of his family, spoke to them of the Redeemer, and exhorted them to live near to God. For nearly an hour before his death he said little. With his eyes raised to heaven, and his hands clasped in a supplicating posture, he was evidently engaged in fervent and humble prayer. With his "loins girt," and his "lamp shining" brightly, he was anxiously waiting the coming of his Redeemer. He waited not long. Without a groan or a struggle, he peacefully fell asleep in Jesus, at a quarter past ten o'clock, on the night of the 29th of December, 1819, aged forty-one years."

Such is a brief outline of the career of Henry Kollock, a man who appears to have been conspicuous for many of the most valuable qualities of the human character. As a preacher he was highly estimated in his own country, and he unquestionably combined a large proportion of the requisites to excellence. His appearance was dignified and commanding; his delivery was animated, and, occasionally, "painfully vehement." In doctrine he

was of the evangelical school; as a scholar he was distinguished for the extent and solidity of his attainments; as a man and minister he was exemplary in all the various relations of social and official duty. He was a faithful servant of his Lord, and he is now enjoying the reward of his labours.

His loss was felt as a public calamity. The newspapers which announced his death bore the insignia of mourning; the ships in the harbour hoisted their colours

half-mast high; and the mayor issued a proclamation requiring the suspension of all traffic. His funeral procession was attended by all the associations, civic, religious, and literary. The members of the Christian churches were in the train, and even the Jews appeared as a society to attest their admiration of his exalted character. The last service was conducted by ministers of all persuasions, Methodist, Presbyterian, Baptist, and Episcopal.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE EXCLUSION OF THE SUBJECT OF NONCONFORMITY FROM PULPIT DISCUSSION, AND THE PRACTICE OF APOLOGIZING FOR IT WHEN IT IS INTRODUCED.

(To the Editors.)

GENTLEMEN,—I have observed that a practice has of late been gaining ground amongst the Evangelical Dissenting Ministers, which I think ought to be censured and opposed. I mean, the act of apologizing for a public statement of the principles of Nonconformity, and *that* even on occasions when the nature of the service requires them to defend their separation from the national church. It is usual, as is well known, at the ordination of a pastor, for one of the officiating ministers to state, in the introductory discourse, our views of the spiritual nature of Christ's kingdom, and the reasons of our conduct as Protestant Dissenters. This, gentlemen, ought to be done, in a *firm* and *dispassionate* tone; in a manner as remote from any thing apologetical, as from unnecessary invective, and caustic sarcasm. I will yield to no man in the love of peace, or in any legitimate efforts to obtain or retain it. Controversy suits neither my taste nor my talents. "I am for peace." I am anxious to see more of the spirit of Christian candour, and brotherly

love, prevailing amongst all the various denominations, into which the religious world is divided. My temper is, I believe, generally admitted to be pacific, and my tone of feeling neither bigoted nor dogmatical. But still, I cannot purchase peace at the expense of *consistency*. I am a Dissenter from conviction. I understand my principles the more I study them; and my love grows with my knowledge. I am thrown much in the way of pious members, and equally pious clergymen of the Church of England; with many of whom I act in that glorious medium of communication, the British and Foreign Bible Society, and with some of them I am in the frequent habit of enjoying the civilities and courtesies of social intercourse: and I can truly say, the more my acquaintance with them is extended, the more I feel my respect and affection for them strengthened. But I cannot, in compliment to any man living, either keep back from my pulpit the discussion of that which I know to be important truth, or apologize for bringing it forward. My friendship has gone too far, when it has encroached upon my consistency; and my candour has degenerated into indifference, when it has led to a neglect of my principles.

I have lately read, with much pleasure, a most excellent introductory sermon, preached by the late amiable and intelligent Mr. Lowell; a man whom few knew better, none loved more, than I did. It is delightful to be assured that he died as he lived, most cordially attached to the doctrines of evangelical truth, and the principles of Protestant Nonconformity. In both these respects he "kept the faith," and retired from the scene of his labours, declaring "I am an evangelical Dissenter." His sermon, I trust, will be widely circulated, and generally read. It is an able, argumentative, candid, and, with one exception, manly defence of his principles. On that exception I wish to remark, because it partakes too much of an apologetic strain, and apparently indicates too much indifference to the subject of dissent during his ministry.

"In the ordinary exercises of our ministry, we scarcely ever advert to the reasons of our dissent from the national church. 'We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.' I shall be forgiven, if I so far venture to speak of my own ministry, as to state, that being now in the twenty-fifth year of my residence as the pastor of a church in this city, I have in no instance made our dissent the subject of even the branch of any single discourse. But on an occasion like the present, I persuade myself that no candid person will be surprised, much less displeased, by your attention being directed to this topic, especially as, from ignorance of the principles of Nonconformity, trivial and insufficient reasons are not unfrequently assigned for our conduct as Dissenters. And as we think that we are adopting the

rules prescribed by HIM who is 'the head over all things to the church,' we 'beseech you to hear us patiently.' Nor will I decline to avail myself of an additional apology (if apologies be deemed necessary), by stating, that I comply to-day with the request of some esteemed friends, in taking the liberty of glancing, at least, at the grounds of our Nonconformity."

Now, gentlemen, I will suppose this passage to be read by a member of the Church of England, and will ask, what is the reflection which *he* is likely to make upon it? If he be a man of candour and intelligence, will he not say, "What! a leading minister of the independent denomination, preach for a quarter of a century, and never in *one branch of any sermon*, state his principles as a Dissenter! What! after all that has been printed and said of the importance of separating from our church, a minister preach five-and-twenty years, and never once state and defend the ground of such separation!! Does not this look as if the principles of nonconformity were either of so little consequence as not to *deserve*, or of so questionable a nature, as not to *admit* of public examination or discussion?" I ask, is there one consistent, shrewd, intelligent clergyman, in this kingdom, who, on reading such a passage as this, would not think us good natured, even to weakness, for such a compliment to the church, from which we profess conscientiously to have separated? The amiable and candid Mr. Lowell was not alone in this omission, *I believe many living ministers, who have laboured as long as he did, could make the same confession.*

But I ask, can this studied, systematic exclusion of the principles of nonconformity be justified? If so, on what ground?

1. Are these principles *true*?

Are they to be found in the New Testament? It is on this ground we take our stand, alike against the Romish, the English, the Scotch, and all other national churches. We are perpetually affirming that the New Testament, and the New Testament alone, is the rule of our conduct in church matters. If we cannot stand on this ground, we have no other, and must fall at once. How then can we neglect to explain those parts of the word of God, in which our principles are unequivocally, at least in our conviction, found? Is this declaring the *whole* counsel of God? Can any Dissenter consistently explain the Acts of the Apostles, or any one of the Epistles regularly through, and meet with no passages, that require him to bring forward *his* view of the nature of the church of Christ. I am not so warped by a love of system, as to find the system of dissent in every page, or verse, of the New Testament, but I know not the book of the New Testament, which I could fairly expound, and find nothing in it which directly or indirectly bears upon the question.

2. Are these principles of such a nature, that regard to *delicacy* excludes them from the pulpit? I admit that even all scripture is not proper to be read publicly; much less to be illustrated: but no one will contend that this will apply to the principles of dissent. No feelings of modesty are concerned here.

3. Are these principles *important*? The very circumstance of their being scriptural, demonstrates this. Nothing which God has written is unimportant. I allow that there are different *degrees* of importance, to be attached to the various subjects of revealed truth. It is of less importance to know whether baptism is to be administered by pouring or sprinkling, than whether Jesus Christ is

merely man, or God and man. So also I admit that church government is of less moment than the doctrine of justification by faith. But is it of *no* consequence? My little finger is of far less importance than my legs or my arms; but am I, on that account, to neglect it? Who will undertake the task of estimating the precise degree of value attached by the great Head of the Church to the principles of its constitution? On the very first blush of the question, does it not present an imposing air of consequence? What, in fact, is the subject in dispute? No less a one than this: the nature of Christ's kingdom; the constitution of his church; the form of his spiritual house; the plan of that temple, which is built for a habitation of God through the Spirit. Is this then of so little consequence, that our ministers may pass it over in silence, through the whole series of their pulpit ministrations?

Has not the question an intimate connection with *personal religion*? Must it not be obvious to every reflecting mind, that the recognition of the exclusive authority of Jesus Christ in his church; and of the exclusive obligation of scripture to bind the human conscience; that the steps taken to preserve the purity of the church, by examination of the members at their admission to communion, and by the discipline to which they are subject afterwards; that these and other things connected with the principles and practice of nonconformity, have a favourable influence on the interests of piety. Compare these circumstances, with the system of the Church of England, which weakens the force of scripture by exalting legislative enactments to a level with the dictates of the word of God, which undermines the authority of Christ, by placing an earthly sovereign by his side

on the seat of ecclesiastical dominion; and which by its rubric, from baptism to the burial of the dead, fosters a spirit of delusion, and leads all men to conclude, whatever be their character, that they shall come to heaven at last. I contend that the principles of church government received by the Dissenters, are clearly connected with the interests of true piety, and as such ought to be stated and defended. Indeed this is their chief excellence.

Every other denomination of professing Christians, considers the subject as of immense consequence. The Roman Catholics have connected with it the hope of eternal life, and declare, *totidem verbis*, that to secede from their communion, is to depart from salvation for ever. How many of the clergy of our national church, consider schism as the most deadly crime a man can commit. I know that all this is extravagant and absurd; but still it manifests a conviction of the importance to be attached to the subject of church-government. What ideas must the venerable founders of the Dissenting churches have entertained on this subject, to which they set the seal of suffering and of blood. Were Owen, and Howe, and Bates, and Goodwin, and Charnock again to live, and hear it said by our ministers, that they scarcely ever touched on the principles of nonconformity, even in a time when men may think as they please, and speak as they think, would they approve this cautious silence, this complimentary reserve?

If our principles are not important, how can we justify our separation from the Church of England; if they are, how can we excuse our silence about them?

Was there ever a time when we were more assailed from the pulpits of the Established Church than at the present time; and are we not to defend ourselves? For

be it recollected, we act only on the defensive. We are called upon to commit no aggression, to commence no attack, to make no reprisals: but simply to tell the world why we worship God as we do, and where we do.

It will probably be asked, "Would you have our pulpits then converted into batteries for bombarding the Established Church, and the peace of the sanctuary disturbed by the thunders of angry controversy, and the holy rest of the Sabbath devoted to the struggles between Churchmen and Dissenters; and the strength of ministers employed in proselyting Christians to nonconformity, instead of converting sinners from the error of their ways?" Nothing of the sort. But is there no medium; between incessant noisy clamour, and perpetual unbroken silence; between total oblivion and occasional remembrance. All I ask for is, that the subject should be occasionally introduced into the pulpit, and when it is introduced, stated in a candid, dispassionate manner. Let there be no harsh reflections, no sarcastic taunts, no sour reproof cast upon the Church of England, but an affectionate, yet firm and manly statement of the grounds of dissent. I should recommend to all my brethren to expound the Acts of the Apostles, and if they find nothing about church-government there, one may justly wonder at the singular nature of their visive faculty.

I dislike a sour, crabbed, cynical Dissenter, as much as I do a bigoted Churchman: the only difference between them is, that one has the *yellow* jaundice, and the other the *black* jaundice: both are certainly diseased. I want to see more of a spirit of love; not that love which is exercised by *keeping out of sight*, all our differences of opinion; but that which is cherished and displayed in sight of

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them all. It is but a feeble exercise, and a sorry triumph of this divine affection, which first requires a brother to cover with silence his difference of sentiment, that being made by a species of artifice, as much like myself as can be, I may be enabled to love him. It is the glory and the triumph of love, to delight in a brother, and as a brother, even when wearing the full costume of a sect differing from my own. The wisdom that is from above is first pure, then peaceable. We must contend for the faith, but it must be, I admit, in the spirit of love. The word of God and sound reason, and true piety call for a truce to the indulgence of our *sinful passions*, but not to our *sincere convictions*. As a model of the spirit in which the question of dissent should be handled, I recommend to the perusal of my brethren, the excellent sermon of my deceased friend Mr. Lowell, of whose intelligent mind and benevolent heart, it is a faithful picture: while, at the same time I cannot recommend an imitation of the reserve maintained by him, till the close of life on this important subject.

As for myself, I would say, that I have now laboured nearly twenty years in the work of the Christian ministry, in a station of some publicity and consequence; and if I might glory at all in reference to my own labours, it would be, that I have never hesitated to declare my convictions on all suitable occasions, as on other subjects; so also on *this*. I have been usually attended by many persons belonging to the Church of England, and by many who have recently seceded from it, but I have never found in a single instance, that a candid statement of my principles, was offensive even to them. It is the oburgatory manner in which the thing is done that is disgusting, and not the thing itself. I have, as I stated before, a deeper conviction

than ever, of the truth and importance of the grounds of dissent; my attachment to them yearly increases; I even more frequently introduce the subject to the pulpit than I did formerly; yet withal I think I can say, that both in feeling and in conduct, I am less and less of a sectarian or a bigot.

A CALVINISTIC DISSENTING MINISTER.

CURSORY THOUGHTS ON SCRIPTURE COMMENTATORS, WITH A SPECIAL REFERENCE TO MACKNIGHT.

NOTWITHSTANDING the ample field which the Scriptures afford for illustration and comment, and notwithstanding the power of intellect, and the profound learning which have, at different times and in various ways, been brought to bear upon them, I cannot help thinking that a commentary on the Bible, at once concise and complete, is a desideratum in sacred literature. With every feeling of deference for the evangelical unction of Henry, the sound-mindedness of Scott, and with an especial reserve in favour of the admirable digest of Poole, I have a sort of *beam ideal* of Scripture exegesis floating in my imagination, differing from any, yet combining the excellencies of all, but which would require a rare union of talent, industry, and piety, in the individual who should undertake it. Poole's Synopsis is too much in the manner of a *variorum* edition, though most ably compressed, to meet the idea fully, and yet it might serve as the basis for a construction more scientific and compact, taking in all the additions and improvements of subsequent annotators. Patrick and Lowth, though men of ability, are rather examples of what should be avoided—the arid and sterile—than of successful effort. In their tedious alembication, the spirit of Scripture, instead of being fairly extracted, evaporates altogether.

We may travel from verse to verse and chapter to chapter of their heavy progress, with much the same sensation as we should feel in a journey across the Sahara; no gleam of originality, no train of vigorous thought, or impressive exposition, breaks the even tenor of their way. Whitby was a man of more active mind and more ready ingenuity; but, independently of his obtrusive arminianism, he is equally with the two divines last mentioned sadly deficient in evangelical feeling. Without, however, pursuing the invidious task of comparison I would observe that of all commentators with whom I am acquainted, Campbell appears to me to have combined the largest and most effective variety of qualifications, as far as intellectual faculty is concerned. Acute, learned, well skilled in the selection of interesting matter and in the detection of false appearances, viewing his subject with a steady, searching, and concentrating glance, he was exactly fitted, by his natural gifts, for a task, at once so important, so arduous, and so peculiar. It does not, however, appear from his works in general, that he was likely to have adorned his subject largely with those evangelical graces which some commentators, greatly his inferiors in mental faculty and critical abilities, have diffused over it.

His countryman Dr. James Macknight, has deserved well of sacred literature by his useful and laborious publications. His "Truth of the Gospel History shewed" (London, quarto, 1763, pp. 615) is a valuable and comprehensive, though not a very readable book. The "Harmony of the Four Gospels," of which the second edition was published in 1763, (quarto, pp. 988) "proceeds upon the supposition that the Evangelists have not neglected the order of time in their gospels,

but have generally related every thing according to the true series of the history." The principal argument against this hypothesis, arising from the recurrence of the same particulars, in the same, or nearly the same words, but in a different arrangement, he repels by the suggestion that in the course of his ministry and the delivery of so much elementary instruction, our Lord must necessarily have repeated "such of his sermons, parables, precepts, and prophecies, as were of the greatest importance." Without entering into the main discussion, it is an obvious reply to this observation, that though our Lord might feel it expedient to repeat his most important instructions, the same necessity did not exist in the case of his historians. Be this, however, as it may, the volume itself is an able and important work, containing a considerable mass of illustrative matter, conveyed in a style which, though neither very animated nor very impressive, is a fair medium of communication in point of clearness and accuracy. This general estimate is, of course, to be understood, as including the Paraphrase, and Commentary; the first of which has much of a quality almost peculiar to Macknight. Of those commentators who have employed the method of paraphrase, it is the nearly universal characteristic, that they have merely eked out and wire-drawn the text, with very little addition to its original intelligibility, and sometimes with a very unfavourable effect on its energy and precision. Macknight appears to me of a very different class from writers of this stamp. He is a paraphrast of a superior order, and, whether right or wrong in his opinions, makes his accompaniment strongly explanatory of his views of the text.

His great work on the Epistles, comprising a new translation

with a perpetual commentary, and "notes philological, critical, explanatory, and practical" was published in 1795, in four volumes, quarto, and, whatever may be the opinion formed, by persons of different views, respecting the sentiments which are avowed and enforced, it will ever remain a signal monument of industry, learning, and ability. It is exceedingly valuable, not merely as a repository of critical and doctrinal illustration, but as a work of considerable originality, in that sense of the word which implies a habit of untrammelled and independent thinking. Original, in the higher import of the term, it unquestionably is not. It has none of those felicitous trains of thought which diffuse light in their progress, and terminate in luminous exposition or discovery. Neither has it any of those flashes of intellect and genius which sometimes go farther in communicating instruction and impressing conviction than the most subtle and skilful processes of investigation and reasoning. But there is throughout, a clear and intelligent spirit of patient inquiry which works out its own path to its proposed end. There is in it, moreover, a great deal of concentrated and unostentatious knowledge; and it is marked with a very striking peculiarity, at least if I may take individual experience as a general rule, in the mode of its operation on the mind. I never consult Macknight's commentary or notes without finding myself led into an active exercise of thought and argument, more frequently in the way of opposition than of agreement, but always terminating in conclusions more satisfactory than those of timid or indolent acquiescence. Campbell generally either brings you over to his sentiment, or leaves you with a feeling of regret that you are compelled to differ from him; but you never dream of wishing

to agree with Macknight, and deal with him much oftener after the manner of polemics, than in the spirit of a disciple; he sets you a-thinking, and your reflections generally lead you a different road, instead of packing you up snugly and quiescently in the same vehicle with your instructor. *view read to*

Macknight arminianizes. I do not blame him for this; he is as much intitled to the preference and avowal of the sentiments of that school, as a Calvinist can be to the promulgation of more scriptural views. Of this, then, I do not complain, though I could have wished it had been otherwise; but I have felt myself greatly annoyed by a quality which I scarcely know how to define, although it has a most chilling effect upon my feelings as often as it comes in contact with them. He will sometimes by the scarcely heeded introduction of a word or turn of a phrase, neutralize a passage which, in its common and proper form, is pregnant with the richest expression of gospel truth; and when the mind feels any disposition to kindle at the glowing manifestations of divine wisdom and grace, it has only to come athwart the lucubrations of this frigid expositor, to sink instantly to Zero. Moreover, without, for a moment, wishing to impugn the general orthodoxy of his sentiments, I must be permitted to object to the way in which he presents them. That he questions the doctrine of imputed righteousness, is nothing more than the anticipated result of other anti-calvinistic sentiments, and the well-grounded student in divinity will know how to detect the insufficiency of his reasonings, and the fallacy of his inferences, but his more minute and characteristic errors are so interwoven with the general texture of his work as to require constant vigilance and unrelaxing suspicion.

I had intended to illustrate these

suggestions by specific examples, but I find that such an examination would take up so much space, as to render its admission into your pages doubtful. I have, however, felt anxious to throw out these hints by way of caution, since the work in question seems to have obtained a considerable, and, in many respects, merited share of popularity. To general readers I cannot but think its habitual use likely to prove injurious; but to the sound-minded divine, its stores will be found, if not indispensable, at least, important and valuable. QUIDAM.

REMARKS ON EPHES. ii. 11—22.

"UNTO me, who am less than the least of all saints," says Paul, in that spirit of humility, which marked his character, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He had fulfilled this commission, in *labours more abundant* than fell to the lot of the other followers of Christ, even in those troublous times; and now, when he dictated the present epistle to his beloved Ephesian converts, he was the *prisoner of the Lord*, in behalf of the Gentiles, at Rome. Far from repenting of the choice which had subjected him to hardships so unprecedented, or from repining during the season of trial in which they had concluded, his spirit seems to rise the higher, the more severe the presence of outward calamity; for as his *sufferings abounded*, so his *consolations in Christ did the more abound*; a larger measure of affliction was compensated by a fuller experience of spiritual enjoyment. No where do we find such a strain of rich and ardent feeling, of glowing sentiment, and devoted piety, as in the two epistles to the Ephesians and Colossians, written about the same period, from his confine-

ment at Rome. He had devoted his life, his all, to the cause of his heavenly Master; and he now exulted in what he had seen of the progress of that cause, and his heart went forth in affection to all the followers of Jesus, to all who had been delivered from the power of darkness, and translated into the kingdom of God's dear Son. He was himself a Jew, and he rejoiced in behalf of all his brethren, according to the flesh, who *had obtained like precious faith* with himself. He was also the Apostle of the Gentiles, and comprehended, in the same embrace of charity, all the fruits of the gospel, and his own ministry, which had appeared among them, and had gladdened his heart. And when he "bowed his knees unto the Father of the Lord Jesus Christ, of whom *the whole family* in heaven and earth was named," he poured out the fulness of his wishes in behalf of them all, that they might receive "all spiritual blessings in heavenly places in Christ."

We find a reference throughout the greater part of this Epistle to the distinction between Jews and Gentiles, in the abolition of which he rejoiced. The means and nature of this union, the spiritual blessings common to each, and the peculiarity of privilege conferred on the Gentiles, in their admission to the enjoyment of those, are the principal topics in the three first chapters of the present Epistle. We find them all included in the passage prefixed to these remarks, and shall endeavour shortly to illustrate them. In another epistle Paul shews that the Jews as well as the Gentiles were all under sin; and in the third verse of the present chapter, he acknowledges, for himself and his brethren, that they "all had their conversation in times past in the lusts of the flesh," and "were by nature the children of wrath,

even as others." But still the Gentiles, to whom he now addressed himself, had been, by the peculiarity of their circumstances, removed farther from the possession of gospel blessings, and were called to especial thankfulness when introduced to the privileges of the church of God. They were in time past Gentiles in the flesh, Gentiles by natural descent; and were called in reproach by the nation of Israel glorying in their own peculiar privileges, the uncircumcision; a term which, besides implying degradation in the esteem of the self-righteous Jews, indicated, in reality, exclusion from the spiritual blessings of that covenant of which circumcision was the seal. The knowledge of a Saviour to come was a privilege connected with descent from Abraham; it was the substance of the covenant first instituted with him; and from him descended as the most precious inheritance of his posterity, as the most valuable privilege belonging to the commonwealth of Israel. By being "aliens from the commonwealth of Israel, and strangers from the covenant of promise," the Gentiles were also without Christ; and being without Christ, by whom alone the Father is revealed, they were without God; and had no hope in the world. The religion which they had was false, the hopes they entertained delusive, so that they might be said to be without both. They were therefore, emphatically, far off; were removed, by the absence of privileges which the Jews enjoyed, to a more hopeless distance.

It was to be acknowledged by them as a peculiar favour that the new dispensation introduced them to a new state of privilege, and that the grace of God had brought them to the full participation of the blessings of his covenant. They, who had been afar off, were brought nigh by the blood of Christ. There

are two ideas kept in view in the illustration which follows. The Gentiles had been far off from the Jewish nation and their privileges, and far off from God; in both these points of view they were brought nigh by the blood of Christ. Their reconciliation to the Jewish nation is described in the 14th and 15th verses. The separation of the two is intimated in the phrases, middle wall of partition—the enmity, arising from the law of commandments contained in ordinances—to make in himself of twain one new man, so making peace. It was God's intention from the first to separate the Jewish nation from the world, as we learn from his various declarations and dispensations concerning them. It was he who set up the middle wall of partition; he appointed the law of commandments contained in ordinances, or the ceremonial law of Moses; and his intention in this was to make that nation the depository of his revelations of the plan of redemption. But through the self-righteous pride of the Jews, this separation produced also enmity between the two parties. The Jews despised the Gentiles, as outcasts from the divine favour; and the Gentiles detested the Jews, as a repulsive and bigoted race. The Mosaic institute formed thus a barrier of separation, and a source of enmity.

The first effect of the work of Christ was to break down this wall of partition, and to bring the opposing parties into one. It, first of all, took away the cause of discord; the Mosaic ritual was in him fulfilled, and then abolished. He was the consummation of all the sacrifices and rites of atonement and purification: all these having served their purpose of pointing forwards to the Lamb of God who was to take away the sin of the world, were set aside as of no further use. The Jews were to cease the observance of

them; the Gentiles were not to be called to it. The first were to give up their supercilious contempt for those now admitted to the same privileges with themselves, and to receive them as *heirs of the grace of life*; and the second were called to relinquish all former hostility towards the Jews, now advancing to meet them. Secondly, it established a bond of union: the cross became a grand centre of attraction; drew Jews from their ceremonies, and Gentiles from their idols; brought all to one object of contemplation; directed all their affections into one channel; made all speak one language, all raise one song; united all hearts in a common bond of kindred feeling, and christian brotherhood. Henceforward they were *all one in Christ Jesus*. Christ thus proved, in the language of the text, *their peace*, or peace-maker; *abolished in his flesh the enmity*, and made of *two one new man*; formed of both one undivided church.

The second effect of Christ's work was the *reconciling of both unto God*. Although they differed in external privilege, so that the Jews, when compared with the Gentiles, might be said to be *nigh*, yet both were in such a state of enmity as to require reconciliation with God. The Jews, although they conceived themselves the favorites of heaven, yet were in reality *afar off* also; and had to return along with the Gentiles from a distance. The work of reconciliation, therefore, had a respect to both; Christ came and preached peace to those who were *afar off*, and to them who were *nigh*. He came bringing salvation to both; and went before them in their return, leading this united company of the redeemed into the propitious presence of his Father, presenting them as the purchase of his blood: "Behold

I, and the children whom thou hast given me."

The reconciliation effected between Jews and Gentiles was mutual, as their enmity had been mutual; so also is that between them and God. God, on the one hand, was reconciled to them; otherwise, for what purpose was blood shed in accomplishing the union? The blood was that of expiation; it was like that of the sacrifices of old, a *sweet-smelling savour*, in consequence of which God *smelled a savour of rest*, and became propitious to those against whom his wrath was formerly revealed. And how could Christ be said to preach peace to those who were *afar off*, and to those who were *nigh*, unless hostility had been previously declared against them? On the other hand, man was reconciled to God: this is the import of *having slain the enmity thereby*. The enmity of man is excited by the sentence of condemnation, by the pure law; and by the holy character of Jehovah; it is the enmity of *self-love*; and the enmity of *corruption*; God is hated because he opposes the happiness of the sinner, and because his holiness is contrary to the sinner's corruption. The cross of Christ *slays the enmity* in all its sources; reveals a God forgiving iniquity, transgression, and sin, propitious to the returning sinner; and implanting love, the principle of holiness, renews the soul after the divine image, to the love and the likeness of the divine perfections. *Both Jews and Gentiles were alike saved by Christ from condemnation, and delivered from enmity; and on them, thus reconciled, every gospel blessing was bestowed in common. The blood of Christ was shed for both; both were brought near together; both had access by one Spirit, were the subjects of his common influences;*

and the objects of his common intercession, in their approach to the Father. "There is one body," he adds in a following chapter, "and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

The Christian church is next likened to a temple. It had subsisted from of old, for the Jewish church was the same with the New Testament one. Jesus Christ had been from the very first the *chief corner-stone*; and on him the ancient prophets had built: he was the great subject of their testimony, and the object of their faith. To these the apostles in the latter times had been added; all forming together the solid and eternal foundation of that Church against which the gates of hell shall not be able to prevail. On this foundation Gentiles, as well as Jews, were inlaid. In reference to this building, the Jews of old thought them *stubble or rubbish*; but the time was come when at last they were to be brought in, and they were selected by God to augment and adorn this magnificent temple of salvation. The Jewish builders had even rejected Christ as the corner-stone; it was no great matter, therefore, if the Gentiles were contemned by them as a part of the building. Christ, although he was set at nought by the builders, yet was made by God, in spite of them, the head of the corner, was laid in Zion as the foundation of his church. The Gentiles, too, in spite of all Jewish opposition, were chosen to form a part of the building, and were laid on the sure foundation; all was *the Lord's doing*, and well might be *marvellous in their eyes*. "Coming unto Christ, as unto a living stone, disallowed of men, but chosen of

God, and precious, they, as living stones, were built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." This glorious temple of Jehovah shall continue to rise in all its heavenly beauty and perfect proportions, "till the corner-stone shall at last be brought forth, with shoutings of, Grace, grace unto it;" and its magnificence shall be the wonder and the praise of eternity. To this state of completion it is now hastening; and we have the delight, in our days, of seeing its continually advancing progress: and if we pray and labour in our several spheres of exertion, although we should not be honoured to lay one stone in this temple, yet shall we all rejoice together in the end at its glory. Happy, if we ourselves be found *living stones*, laid there by the Master-builder! if we become *pillars in the temple of our God*, to go no more out for ever!

The chief glory of this temple consists in its being a *habitation of God through the Spirit*. He shall dwell there in the glory of his presence, in the manifestation of grace and love which shall impart blessedness unutterable and everlasting. O how exceeding wonderful that it shall be built out of the ruins of the fall of those who were once sunk in pollution, and devoted to wrath! Yet it shall be fit for the holy Majesty of heaven and earth: Christ will present his people a *glorious church, not having spot or wrinkle, or any such thing. A multitude which no man can number, of all nations, and kindreds, and people, and tongues*, shall stand before the throne of God, and before the Lamb, justified by his righteousness, washed by his blood, and fitted for spiritual felicity in his presence for ever.

G. W.

VINDICATION OF DR. WATTS
FROM THE CHARGE OF MAIN-
TAINING THE DOCTRINE OF
BAPTISMAL REGENERATION.

—“*Tantæne animis cœlestibus iræ?*”

IN a pamphlet recently published on the “Covenant of Circumcision, by Joseph Kinghorn,” the following paragraph occurs in the 22d page. “Among the proofs that may be adduced on this point,” viz. baptismal regeneration, “there is one in Dr. Watts’s hymns which many may have overlooked. In the 127th Hymn, 2d Book, we find the title,—*Circumcision and Baptism*; in a parenthesis, (*written only for those who practise the baptism of infants.*)” The hymn then follows.

1. Thus did the sons of Abraham pass
Under the bloody seal of grace;
The young disciples bore the yoke,
Till Christ the painful bondage broke.
2. By milder ways doth Jesus prove
His Father’s covenant, and his love;
He seals to saints his glorious grace,
And not forbids their infant race.
3. *Their seed is sprinkled with his blood,*
Their children set apart for God;
His spirit on their offspring shed,
Like water poured upon the head.
4. Let every saint, with cheerful voice,
In this large covenant rejoice;
Young children in their early days,
Shall give the God of Abraham praise.

“Now,” continues Mr. Kinghorn, “we ask any unbiassed person the plain question; taking this hymn, with its title, can we suppose that it was not intended to favour the idea that some spiritual blessing was conveyed by baptism, or by the supposed covenant of which it was the initiatory sign? If this is not admitted, what explanation can be given of it?”

The character and general principles of Dr. Watts have hitherto stood high in the public estimation, and Christians, of various denominations, have derived profit and pleasure from reading his prose publications, and from singing, not only in public worship, but even in “the valley of the CONG. MAG. No. 75.

shadow of death,” the Psalms and Hymns which he has composed; and the attempt to charge him with teaching the unscriptural doctrine of baptismal regeneration, is as disreputable to any author, as it is injurious to the memory of a man, “in whose books and in whose mind,” says Dr. Johnson, “*orthodoxy* was united with *charity.*” Such a charge having been brought against him, it must however be examined, especially as there may be some persons whose ignorance of the Doctor’s sentiments and character, and whose implicit confidence in his accuser, might lead them to suppose that in any part of his writings he “*intended* to favour the idea that some spiritual blessing was conveyed by baptism.”

The “*intentions*” of an author may best be ascertained from the general tenor of his publications. In most voluminous writings expressions may be found which, considered by themselves, do not correctly convey the meaning of the author, and which may be made to speak a language which he never contemplated. When such ambiguities occur, the honest and honourable method of proceeding is, to interpret an obscure, or apparently contradictory passage, by the sentiments more clearly and fully expressed in other parts of the author’s writings. “The only way by which to judge rightly of particular passages in any book,” says Mr. Horne,* “is to consider its whole design, method, and style, and not to criticize some particular parts of it, without bestowing any attention upon the rest.” Had such a method of interpretation, which is even more applicable to *poetry* than to prose, been adopted in the case before us, Mr. Kinghorn would not have adduced the Doctor’s

* See Horne’s Introduction to the Scriptures, 3d edition, vol. 1. p. 571.

hymn as a "proof" that he "intended" to sing the doctrine of Baptismal Regeneration, nor would the character of a righteous man have been stigmatized by a charge which he would have resented with horror, were he living, and by which his memory is outraged now that he is dead.

The particular expressions on which this charge is founded, Mr. Kinghorn has distinguished by *italics*; and it is some consolation to perceive, that whatever meaning he may impute to them, they bear a striking resemblance to the phraseology of the word of God. Dr. Watts calls circumcision "*a seal of grace*"—the apostle Paul calls it, "*a seal of the righteousness of faith.*" In reference to baptism, the Doctor says, "*Their seed is sprinkled with his blood—His spirit on their offspring shed, Like water poured upon the head.*"—Jehovah himself says, by the prophet Isaiah, xlv. 3, 4. "*I will pour my spirit upon thy seed, and my blessing upon thine offspring.*" And Ananias said to Saul of Tarsus, "*Arise and be baptized, and wash away thy sins.*" Now, comparing these passages of Scripture, and others might be quoted, with the hymn before us, their phraseology is so similar as to make it evident, that Dr. Watts "*intended*" his poetry as a paraphrase on the scriptural prose; and Mr. Kinghorn's triumphant inquiry is quite as applicable to the inspired writers as it is to the Doctor; so that he may declare, if he pleases, that the words of *both* were "*intended*" to favour the idea that some spiritual blessing was conveyed by baptism." If it be replied that such could not be the intention of the inspired writers, because other parts of Scripture plainly teach a contrary doctrine, the same "explanation" is due to the Doctor, for, without referring to his prose works, the doctrine of Baptismal Regeneration is solemnly denoun-

ced in his 95th Hymn, 1st Book, which, as Mr. Kinghorn "may have overlooked," I here insert. The title is, "*Regeneration,*" John i. 13.—iii. 3.

1. *Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to heaven.*
2. *The sovereign will of God alone
Creates us heirs of grace;
Born in the image of his Son,
A new peculiar race.*
3. *The spirit, like some heavenly wind,
Blows on the sons of flesh,
New models all the carnal mind,
And forms the man afresh.*
4. *Our quickened souls awake and rise
From the long sleep of death;
On heavenly things we fix our eyes,
And praise employs our breath.*

Besides this hymn, many others might be quoted from Dr. Watts's poetry, which, with equal solemnity and decision, ascribe the regeneration of the heart, not to birth, or baptism, or to any religious ceremony, but *exclusively* to the gracious influences of the spirit of God; and any person, Mr. Kinghorn not excepted, at all acquainted with Dr. Watts's publications, must know that the doctrine of Baptismal Regeneration is neither expressed nor implied, either in his poetry or prose. What then must we think of the temper and spirit of an author who, having lulled his reader's suspicions to sleep, by modestly asserting that "he would be far from putting a construction on the words of his opponents which they did not design," gravely insinuates that Pædobaptists in general, and Dr. Watts in particular, subverts the whole scheme of the Gospel, by ascribing regeneration to the influence of a mere ceremony?—and what must we think of a cause which seeks support, not only from sermons innumerable, and from publications of every size and quality, from the octavos of Abraham Booth, down to the two-penny tract of Mr. Kinghorn,

but also from misrepresentation and slander heaped upon the sepulchres of the illustrious dead? Let the friends of Pædobaptism rejoice that their cause is in no such predicament, stands in no need of such unhallowed zeal, and is proceeding in its triumphant career "*non tali auxilio, nec defensoribus istis.*"

Were it not for the invincible propensity in human nature to attempt to "pull out the mote from our brother's eye, when there is a beam in our own," it would be utterly unaccountable that Mr. Kinghorn, whose repeated publications in favour of "strict communion," prove, that he attaches far more efficacy to "the doctrine of baptisms" than Dr. Watts ever did, should have been the first to charge him with ascribing moral virtue to a ceremonial observance. "If baptism," says Mr. Kinghorn, "was once necessary to communion, either it was then essential to salvation, or that which was not essential to salvation was necessary to communion. *If it was then essential to salvation, how can it be proved not to be essential now?*" Again, "baptism by immersion," says he, "*is the term of Christian profession.*"—"And who can fail to perceive," says Mr. Hall,* "that if this proposition is true, the Pædobaptists are, on our principles, cut off from the hope of eternal life, and salvation is confined to ourselves? The language of our Saviour and his apostles is decisive respecting the necessity of a profession in order to eternal life; this writer affirms that baptism, as we practice it, is an essential term of profession. By comparing these propositions together, a child will perceive that the necessary inference is, the restriction of the hope of future happiness to members of our own denomina-

tion." It is a singular fact, that the same individual who labours so industriously to stigmatize Dr. Watts and Pædobaptist Independents, with maintaining the absurdity, that "some spiritual blessing is conveyed by baptism," should have used so many expressions in his own writings which obviously lead to the same point; and it forcibly reminds us of the importance of attending to the Saviour's admonition, that before a man presumes to "cast the first stone" at another, he should carefully examine whether he be "without sin" himself.

SELAH.

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OF WHAT COMMUNION ARE YOU?

I AM an *Episcopalian*—for I hold with the doctrine of church-government by bishops.

I am a *Presbyterian*—for I think all bishops are *com-presbyters*.

I am a *Congregationalist*—for I hold with the close connexion of churches and ministers.

I am an *Independent*—for I consider a church has a right to manage its own affairs.

I am a *Baptist*—for I have been baptised, and my children.

I am a *Catholic*—for I love every one that loves the Lord Jesus Christ in sincerity.

I am a *Quaker*—for I fear God, and walk by the light within me.

I am a *Jew*—"inwardly, with the circumcision of the heart, in the Spirit, and not in the letter."

I am a *Methodist*—for I endeavour to live according to rule, and to maintain a conscience void of offence, both toward God and toward men.

I am a *Moravian*—for I join heartily in sending the Gospel to the heathen, and I would not depart from "the simplicity that is in Christ."

I am a *Unitarian*—for I believe "there is but one God, the Father,"  
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\* See Hall's Reply to Kinghorn, p. 36, 37.



of whom are all things; and we in him; and *one* Lord Jesus Christ, by whom are all things, and we by him; and that "through him we have access by *one* Spirit unto the Father."

I honour the Father;" believing Christ to be "*God over all, blessed for ever.*"

But I have not said—I am not a *Congregationalist*—for I believe, that if the truth of God is to be found among any professors of it on earth, it is in the *greatest purity* among them.

THEOLOGUS.

*Of what Communion are you not?*

I am not an *Episcopalian*—for I can find no *lord-bishop* in the New Testament, (except Diotrephes,) nor any bishop exercising jurisdiction over provinces and countries.

I am not a *Presbyterian*—for I do not discern in the New Testament the warrant for the power of *Presbyterian Church-courts*.

I am not an *Independent*—for I dare not *inclose myself* in my own narrow circle, and *stand aloof* from all sympathy, assistance, and admonition.

I am not a *Baptist*—for I perceive it was the practice of the apostles to *baptise whole families*; and I believe the Scripture sense of the word *baptise* is to *pour* water on the person in the name of the Lord.

I am not a *Catholic*—for I cannot conform to the *superstitions and idolatries* of the Romish communion, nor allow the *Pope's authority*.

I am not a *Quaker*—for I cannot be edified by *silent meetings*! neither may I reject the *express ordinances* of Christ.

I am not a *Jew*—for I do not think it is the command of God that I should be *circumcised*; nor can I ever be persuaded that Christ is not greater than Moses, and that he is not "*the Lord from heaven.*"

I am not a *Methodist*—for I love *order, propriety, and consistency*.

I am not a *Moravian*—because I like to possess some *fixed principles*, and should not like to have a *wife assigned to me by lot*.

I am not a *Unitarian*—for I rejoice to "*honour the Son, even as*

REMARKS ON A PASSAGE RELATING TO THE TEST ACT, IN THE LIFE OF THE LATE REV. THOMAS SCOTT.

(To the Editors.)

GENTLEMEN,—I have lately read "The Life of the Rev. Thomas Scott," compiled by his much-respected son, and I cannot but consider every lover of "pure and undefiled religion," who is unacquainted with it, as sustaining a very serious loss. Such persons have seldom, if ever, had the opportunity of perusing a volume more calculated to strengthen their attachment to the principles which they profess. In particular, the copious extracts from the letters of Mr. S. to different correspondents, containing his free thoughts on various important subjects, can scarcely fail to impart the most useful instruction. There is, however, one passage, in a letter written to Dr. Ryland, about the time of the last application of the Dissenters to Parliament for the repeal of the Test Act, upon which I beg leave to make a few observations. My object is fully as much to commend some parts of what Mr. S. has advanced, as to controvert others; and my feelings of veneration for so inestimable a man, are, if I mistake not, a sufficient security that nothing will proceed from me but what is perfectly respectful to his memory. The passage to which I allude is as follows:—

"In respect to the Test Act, I would certainly abolish it, let what would be the consequence; be-

cause I deem it the scandal of the church: but, if I were a Dissenter, I think I should care less about it, for as a *religious* body, the Dissenters will be less led into temptation, when abridged of their right in this particular, than if freely admitted to places of trust and profit: and I may be deemed censorious, but, I fear, a loss of spirituality renders them more earnest in this matter than their forefathers were."—Life, p. 308.

The explicit declaration that the Test Act is the *scandal* of the Church of England, is not more true, than it is, in Mr. S., intrepid, candid, and honourable. The strength of mind and firmness of principle which it manifests, appear the more remarkable, when it is considered, that he expressed himself thus at a time of much excitation and alarm, and when some of his clerical brethren, even of evangelical views, discovered a very different spirit. I cannot but regret that we are not favoured with his reasons for this firm and manly decision. It would have been gratifying and profitable to see the process of reasoning by which he was led to it, and how far this accords with the mode of thinking upon the subject adopted by Dissenters. But where Mr. S. has been silent, it would be improper to hazard a conjecture. As the matter stands, he has borne a noble testimony on their behalf; and, if such were the views of a decided Churchman, how excusable is it in Dissenters, if they consider the subject in an equally unfavourable light!

Mr. S., however, at the risk of being "deemed censorious," draws but unfavourable conclusions respecting Dissenters, when they are strenuous and "earnest" in seeking the repeal of the Test Act. He considers them as looking to "places of profit and trust," which would but lead them "into temptation," and fears that "a loss of

spirituality renders them more earnest in this matter than their forefathers." Here I must remark, that he seems to misunderstand, or, at least, that he only very partially states, the real object of Dissenters in desiring this repeal. Many have been strenuous for it, who have not had the most distant expectation that either they, or any of their connexions, would ever arrive at the possession of places of "trust and profit." And I am quite of opinion, that if the Test Act were immediately repealed, it would work no perceptible alteration in favour of Dissenters, with respect to the actual possession of such places. Nay, it is even probable that, for a time at least, the patronage which distributes these things might be administered with greater jealousy and caution than is the case under present circumstances. If there be such Dissenters as indulge expectations of sharing largely in its benefits, I am persuaded their hopes would never be realized, were the Test Laws totally abolished. Their case, I apprehend, would still be somewhat like that of the more religious Churchmen, of whom Mr. S. says, in the same letter, "we are almost as much out of the way of preferment as our dissenting brethren."

It may be asked, then, What is the object of the Dissenters in desiring the repeal of this obnoxious Act? In answer to this, it might be said, that had the Dissenters merely in their view the removal of the scandal which Mr. S. admits this statute brings upon Churchmen, such an object would be worthy of all the zeal they have ever shown. But the Churchman may probably consider this as his own concern, and require a more direct reply. I may answer, therefore, that the object of the Dissenters, so far as I have had opportunity to understand it, is, principally, the re-

removal of an unmerited stigma—a badge of reproach which they humbly hope they have not deserved, and to which they are subjected, not by Turks or Infidels, but by their fellow-Christians, many of whom they highly respect, and by whom they would wish to be respected. They conceive that it operates to widen the breach among christian brethren, and to perpetuate animosities which are unworthy of the christian name. They regard it as the rallying point of bigotry and intolerance, and think that it is one of the things which contribute to defer the blessed age of love and peace to which the christian dispensation tends, and which it is destined to introduce. They consider it as encouraging, and, in some respects, requiring, a shameful profanation of the most solemn of christian ordinances; an evil against which such Churchmen as Newton and Cowper have exclaimed “with all their powers of heart and voice.” I do not wish to disguise the fact, that they do indeed look upon it as a hardship, that, in all cases, and under all circumstances, they should be debarred from consistently, and without connivance, holding “places of trust and profit;” but what I contend for is, that the procuring of such situations is not, in itself considered, their principal object.

It is but justice to Mr. S. to state, that there have been Dissenters who have taken nearly similar views of the matter with himself, and have allowed themselves in an indifference to the repeal of the Test Act, from a persuasion that it would lead to greater worldliness among the body of Christians to which they belong, and for whose spirituality they are concerned. It is not improbable that there may even now be Dissenters, in their numbers not inconsiderable, who are of this opinion, and who, consequently,

would be tardy and cold in their co-operation in any measures for the repeal of the law in question. But it may be worthy of the consideration of such persons, of whatever party, whether their method of promoting spirituality, and preventing its opposite, be not of a very questionable kind. It is to be recollected, that Mr. S. himself represents the Dissenters as “abridged of their *right* in this particular.” Now in christian morals, as the late venerable Mr. Abraham Booth used to say, “justice holds the *first* place.” If, then, justice demands the repeal of the Test Act, this ought to be the *first* consideration. *Fiat justitia ruat cælum.* That the spirituality of Dissenters is best promoted under present circumstances, is, at most, but a speculation; but it is an eternal and unchangeable principle, that the thing which is just and right ought to be done, both to bodies of men, and to every individual of mankind.

In these remarks it is not meant to be denied that unmerited reproach, as well as persecution in all its degrees, is often the means of rendering the true Christian less worldly, and more devoted to God, and the things which are eternal. In this we see displayed the wisdom and beneficence of Him “who out of seeming evil still educes good,” in over-ruling the sufferings and temporal disadvantages of his faithful people, so that eventually they become “blessings in disguise.” But I apprehend such trials of faith can only answer this end so far as they are really unavoidable. To impose them upon ourselves, or to neglect any seasonable or probable opportunity of escaping from them, would savour, not of christian patience and resignation, but of such affected and monkish austerities as Mr. S. pronounces (in a part of his Commentary

which I have happened to read since the commencement of this paper, P. O. Eccles. x. 1—10.) “the inventions of Satan and Antichrist, in order to affright men from the yoke of Christ, as if it were intolerably galling.”

It should seem, therefore, not necessarily to follow, as Mr. S. seems to have thought, that Dissenters who are in “earnest” for the repeal of the Test Act, are “less spiritual than their forefathers.” Indeed, I know of no period in which their forefathers, generally speaking, have not been concerned for this measure. Truth and justice, the credit of their denomination, and the true honour of the Establishment, require them to cherish a proper concern for it. I acquit Mr. S. of being really “censorious” when he penned the passage in question; but it is on the ground of his well-known love of righteousness, joined perhaps to a partiality for him personally, that I do this, and not from any thing in the tenor of this part of the passage itself. And if Dissenters in general should thus absolve him, it must be, I conceive, on the principle which prevails in courts of justice, when a good character obtains, in doubtful cases, a verdict of acquittal.

Let not Dissenters, however, lose the benefit to be derived from Mr. S.’s reflections upon this subject. Let it be observed by them, that, in their disapprobation of the Test Act, they are countenanced by some of the best of men in the Establishment itself. And while they must lie under present restrictions, let them turn the matter to such profitable account as Mr. S. seems to admit that their forefathers have done—to the increase of their spirituality, and deadness to “this present evil world.” If they are subjected to worldly disadvantages, let them learn that, in the opinion of the wise and good, they are, at the

same time, preserved from temptation; and if they suffer in “things that are temporal,” let them cultivate the more profitable acquaintance with the “things that are eternal.”

JACOBUS.

#### BIBLICAL CRITICISM.

(To the Editors.)

GENTLEMEN,—The article sent herewith I had occasion very lately to prepare for a temporary purpose. The importance of the subject is enhanced by its affinity with that “On the terms of Christian and Saint,” at p. 691 of your last Supplement.

Yours,

Jan. 21.

B. HANBURY.

In what instances does the term *πίστος* in the New Testament, when applied to *persons*, import not a general fidelity, but a particular character?

Our Lord said to Thomas, “Reach hither thy finger, &c. and be not *faithless*, but *believing*.” John xx. 27. This is the only passage where the term occurs in John’s Gospel. In the original it stands *καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός*, which may be rendered, and be not *unfaithful*, but *faithful*; or, an *un-faithful*, but a *faithful*: or thus, *an unbeliever*, (i. e. an infidel,) but a *believer*. In this last case the addition of articles is compulsory. The only other passage in the New Testament where the term is found in its positive and negative state, is 2 Cor. vi. 15. “What concord hath Christ with Belial? or what part hath he that *believeth* with an *infidel*?” ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου, i. e. a *faithful* with an *unfaithful*, or a *believer* with an *unbeliever*. Here the term is contrasted with, and evidently used to designate, the particular object by which the particular character is distinguished.

In Acts x. 45. we read, that after Peter had been preaching to Cornelius, "they of the circumcision which *believed*, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." The word "*believed*" here used, is in the original *πιστοι*, which requires the passage to be read thus: They of the circumcision which were *believers*, or *faithfuls*—certainly importing a distinction of characters among the collective body of the circumcision, which distinction is preserved in chap. xvi. 1. where we find "a certain disciple, named Timotheus, the son of a certain woman, which was a Jewess, and *believed*." *Ἰουδαίας πιστῆς*, that is, (without a conjunction,) a *faithful Jewess*, or more properly, perhaps, a Jewess who is a *faithful*, i. e. a *believer*.

The case of Lydia occurs next, who in the same chapter, ver. 15. after she was baptized, describes herself as having been the object of deliberation by Luke, Paul, Silas, and Timothy, and to whom she appeals in the matter, and represents their decision to be, that she is *πιστὴν τῷ Κυρίῳ*, "faithful to the Lord," as our version renders it, but, in accordance with what we have seen above, should be a faithful to the Lord, and where it may be remarked that the phrase, a *believer*, would not apply, the preposition being *τῷ*, *to*, not *ἐν*, *in*, as it is in 1 Cor. iv. 17. where Timothy is called *πιστὸν ἐν Κυρίῳ*, "faithful in the Lord," which might also be rendered a faithful, or a believer in the Lord.

Paul describes himself in 1 Cor. vii. 25. as "one that hath obtained mercy of the Lord to be *faithful*," *Κυρίῳ πιστὸς εἶναι*, i. e. a faithful, or one of the community of *faithfuls*, for to such he addresses himself, Ephes. i. 1. "To the *faithful* in Christ Jesus," *πιστοῖς ἐν Χριστῷ Ἰησοῦ*, the term is

clearly *faithfuls*. Of such he doubtless describes himself also in 1 Tim. i. 12. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me *faithful*, putting me into the ministry;" *πιστὸν με*—a faithful, for he was put into the ministry before he could have testified a general fidelity!

In 1 Tim. iv. 3. our version reads, "commanding to abstain from meats, which God hath created to be received with thanksgiving of them which *believe*," *τοῖς πιστοῖς* by the *believers*, or by the *faithfuls*, surely! In ver. 10. is the phrase, "specially of those that *believe*," *μάλιστα πιστῶν*, literally, specially of *believers*, or *faithfuls*. This is clear enough in ver. 12. "Be thou an example of the *believers*, in word, in conversation," &c. *τῶν πιστῶν*. Chapter v. however, in ver. 16. contains a remarkable and decisive instance of the application of the term. Our version indeed renders thus: "If any man or woman that *believeth* have widows, let them relieve them." *Εἰ τις πιστὸς ἢ πιστὴ ἔχει χήρας*. The genders are distinguished: If any *male-faithful*, or *female-faithful*, have widows! In chap. vi. ver. 2. the "*believing masters*," *πιστοὺς δεσπότας*, are *πιστοι*, *faithfuls*, where our version says, "they are *faithful* and beloved." So, in 2 Tim. ii. 2. "The things that thou hast heard of me among many witnesses, the same commit thou to *faithful* men, who shall be able to teach others also." *πιστοῖς ἀνδράσιν*, "faithful men;" ergo, men who are *faithfuls*, *οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέροισ διδάσαι*, "who shall be able to teach others also;" rather, who shall be able also to teach others. But this by the bye.

Titus i. 6. contains the phrase, "having *faithful* children, *τέκνα ἔχων πιστὰ*, i. e. children who are *faithfuls*, for certainly the children there cannot be understood to be



*faithful* in the sense of tried fidelity.

Lastly, Rev. xvii. 14, 15. reads thus: "For he is Lord of lords, and King of kings; and they that are with him are *called*, and *chosen*, and *faithful*. And he saith unto me, The waters which thou sawest, are *peoples*, and *multitudes*, and *nations*, and *tongues*." In the original it is, *ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. Καὶ λέγει μοι. Τὰ ὕδατα ἃ εἶδες— λαοὶ καὶ ὄχλοι ἐσὶ, καὶ ἔθνη καὶ γλώσσαι.* Here observe the several terms *κλητοί*, *ἐκλεκτοί*, *πιστοί*, are rendered *called*, *chosen*, *faithful*; but to correspond with *λαοί*, *ὄχλοι*, *ἔθνη*, and *γλώσσαι*, *peoples*, *multitudes*, *nations*, *tongues*, they should have been rendered *called*, *chosen*, *FAITHFULS*.

#### INFERENCES.

1. The appropriation of the term *πιστός* by the disciples seems to have had its origin in the phrase of our Lord to Thomas as quoted by John only.

2. Thomas, with the other Apostles, was *baptized*, for "Jesus made and baptized more disciples than John." (John iv. 1. and see ver. 2.)

"They of the circumcision which *believed*," or were *faithfuls*, had been *baptized*. See Acts ii. 41.

Doubtless "a certain disciple, named Timotheus, the son of a certain woman, which was a Jewess, and *believed*," or who was a *believer*, (Acts xvi. 1.) was also *baptized*.

Lydia was *baptized*. (Acts xvi. 15.)

Paul was *baptized*. (Acts ix. 18.)

3. It being so that all the persons particularized by name as *πιστοί* had been *baptized*, what other inference can possibly be drawn from the phrase in Titus i. 6. *ρέκνα πιστά*, "*faithful* CHILD-  
CONG. MAG. No. 75.

*DREN*," or children who are *faithfuls*, or *believers*,\* but that they must also have been *BAPTIZED*?

#### ON THE TERMS CHRISTIAN AND SAINT.

(To the Editors.)

GENTLEMEN,—Your correspondent in the Supplement to the Congregational Magazine, on the article, "What constitutes a Christian," &c. page 691, has made some observations which appear to be at variance, not only with generally received opinions on the subject, but also with some of our highest authorities. The object of the writer is to show, that the term *Christian* was not originally designed to designate religious principle or character, but merely to distinguish a sect. The following remarks occur.—"The disciples were called Christians first at Antioch."—"It does not appear that this term has the least respect to the frame of their minds, but to their *profession*; nor does it appear that they called *themselves* by that name, much less that God gave it them. The word is in the passive voice, they *were called*; and for any thing that appears, the name was given to the disciples by their bitterest enemies, with a design to stigmatize them as odious to all the world," &c. "The term *Christian* does not appear to have had any other end in view, than to distinguish that sect from Jews and Gentiles."

On the difference between a Christian and a Saint, the writer remarks, "A profession of Christianity constitutes a Christian, but the work of the Spirit of God on

\* Matt. xviii. 6. "But whoso shall offend one of these little ones (*τῶν μικρῶν*) which believe (*τῶν πιστευόντων*) in me, it were better for him," &c. And see Mark ix. 42.

the soul alone constitutes the saint. A new creed makes the former, but nothing less than a new heart makes the latter."

In opposition to the opinions of your correspondent, Dr. Doddridge in his *Expositor*, Acts xi. 26, renders the text, "And the disciples were, by *divine appointment*, first named Christians at Antioch." In the note on the passage, he remarks, "I think with Dr. Benson, that the use of the word, *χρηματισται* implies, that it was done by a divine direction, and have translated it accordingly."

Matthew Poole (*Annotations in loco*) says, they were called Christians, "by divine authority, (for the word imports no less,) and it was not a name they gave themselves, much less was it a name the enemies of Christianity gave unto the professors of it, for they called them *Nazareans* or *Galileans*, out of contempt. But God would have Christ's disciples to be called Christians; not only as scholars were amongst the Greeks called from their masters, (viz. Platonists, Pythagoreans, &c.) but to mind us of our unction, for Christians are anointed ones."

Dr. Wardlaw (certainly no inconsiderable authority) writes, "There are few words which have in their ordinary use, deviated more widely from their original application, than the term *Christian*. In its original use, it was descriptive of a comparatively small number of men, who were distinguished from the rest of the world by a singular and striking peculiarity of sentiments and character. In the use that is generally made of it *now*, it can hardly with truth be said, that it is distinctive of principles and character at all:—for it is applied indiscriminately to persons whose principles and characters are diametrically opposite. Nay, to such a degree has it been generalized in

its application, as to have become a term in geography, rather than in religion. Great Britain is a *Christian country*; and its inhabitants are, of course, Christians, because they are not, by profession, Pagans or Mahometans." "*Saints* and *Christians* are terms of the same import. No man is a Christian, who is not a saint; and if there be no saints now, at this distance from primitive times, neither are there any Christians." Discourses on the Socinian Controversy. Discourse 12th, Introduction.

Having introduced these quotations, (which I hope you will allow a place in your valuable miscellany,) I conclude by saying, I shall be happy to find that your correspondent is able to support his positions by authorities equally respectable, for it is certainly desirable to obtain all the information we can on the subject. S. Manchester, 23d Jan. 1824.

#### SCOTCH INDEPENDENTS.

(To the Editors.)

GENTLEMEN,—“An Independent in England,” whose short paper appears in your number for October last, wishes to be informed what difference there is between the English and the Scotch Independents. By the Scotch independents, I presume he means those professors of religion with whom we are accustomed to associate the very respectable names of Russell, Orme, Ewing, and Wardlaw. He has rightly remarked that our north country friends, in this denomination, with a certain local or districtive exception, have weekly instead of monthly communion; that is, as your correspondent would no doubt explain himself, they commemorate the dying love of their Redeemer, in the ordinance ap-

pointed for that purpose, every Lord's-day.

Besides this, many of the Scotch Independents differ from the English in requiring unanimity in all their church transactions. But though they think they are fully justified in their weekly attention to the Lord's Supper, by the example of the first Christians; and in requiring unanimity in their management of church affairs, by several express injunctions in the New Testament, and by the unhappy consequences which have very often arisen from the too prevalent method of deciding matters of this kind by majorities, not unfrequently obtained by canvassing, or by the exertion of influence, yet, I am persuaded, they know nothing of any circumstance that would prevent their co-operation with their southern neighbours with regard to any object likely to promote the interests of the denomination in general, or to accelerate the promised extension of the Redeemer's kingdom. If, however, your correspondent, and the Presbyterians to whom he alludes, mean any thing more than this by the terms "becoming one body," even supposing its nature and objects could be very clearly defined, there would probably be insurmountable obstacles to any such union on both sides the Tweed.

VIATORIUS MERCATOR.

*Amphill, Jan. 16, 1824.*

P. S.—I recollect that while at Leicester last summer, I was in-

formed that the Rev. R. Hall had been delivering a course of lectures on the Socinian controversy, and that some of his hearers were then collecting the subscription of names to a request that they should be published, a request in which no doubt the whole world of orthodox professors of Christianity would have most readily united. Can you inform the public with what success the application was made, and whether there is any reason to hope that the publication in question will appear?

As my postscript is miscellaneous, allow me to notice a *desideratum* which a literary friend in the country lately mentioned to me, that is, "A Descriptive and Biographical Account of Bunhill Fields." No doubt there are competent individuals amongst your London readers who have sufficient leisure for such an undertaking, and whose veneration for our Dissenting forefathers, together with their own due appreciation of Dissenting principles in general, would furnish a sufficient stimulus to the work. Would it be right to nominate the worthy editor of an enlarged edition of J. Williams's Diary? What is here suggested is the more desirable, as time must be gradually obliterating the various inscriptions contained in that sacred Machpelah, so that when a few more years have come and gone, the place which yet knows the remains of some who certainly ranked amongst the excellent of the earth, will, it is probable, know them no more for ever.

## POETRY.

## STANZAS

*Occasioned by reading the Obituary of the  
Rev. S. Lowell, in the Evangelical Maga-  
zine, February, 1824.*

O 'tis a lovely sight to see  
Beneath Affliction's rod,  
The saint, in deep humility,  
Resigned before his God.  
To hear him with his quiv'ring breath  
Exclaim, "I'm not afraid of death"—  
"The crown for me is won."—  
To see him plume his wings for flight,  
Rejoicing in celestial light,  
Desiring to be gone.  
To see him from Truth's hallow'd fount  
Draw pure supernal bliss,  
And soaring to the Elysian mount,  
Bid nature's struggles cease  
To hear him bless that purple gore  
Which issued from the Saviour's core—  
Sweet balm for every wound.  
Built on a Rock, his halcyon soul,  
More steady than the northern pole,  
Exclaims, "The prize I've found."  
"And when I reach that happy place—  
That citadel above,  
A debtor I shall be to grace,  
Unworthy of such love.  
But as I am a pilgrim still,  
Aspiring to a brighter hill,  
Nor yet releas'd from pain :  
'Be still,' ye murmuring passions, bend ;  
Jehovah is a faithful friend,  
And faithful will remain."  
To see him look with eager eye  
To Sion's Temple—where  
A glow of heavenly radiancy  
Beguiled the mourner's care :  
Where pure ethereal visions bright  
Entranced the humble pilgrim's sight,  
And chas'd his griefs away.  
To hear him pray, that on each breast,  
The boon of "Jacob's God" might rest—  
Then long to soar away.  
To see him with a saintly mien,  
And rapture-glist'ning eye ;  
To hear him say, "A happier scene  
Beyond the star-gemm'd sky,  
A pure sabbatic day of rest  
Will soon console this weary breast,  
In yon bright realms above."  
"My Jesus stands with open arms,"  
"My soul is ravish'd with his charms—  
Enamour'd with his love."  
The world receded from his sight,  
And Jordan's flood was calm ;  
Faith oped the golden gates of light,  
Quelled nature's final storm :

His end was peace—while seraphs fair  
Bore him triumphant through the air,  
To share the promis'd prize.  
He soar'd on pious wing to heaven,  
And there a crown of life was given,—  
A mansion in the skies.

Hadleigh, Feb. 1824.

JUNIOR.

*From Poems by Josiah Conder.*

John x. 27-8.

They whom the Father giveth  
By covenant to the Son,  
Must live, because He liveth,  
And Christ and they are one.  
The soul He deigns to cherish,  
Can never, never perish.  
Oh, who from his embraces  
Can pluck his ransom'd sheep ?  
Earth has no hidden places :  
His eyelids never sleep.  
The keys of death he beareth ;  
Their heaven he now prepareth.

Their sins—the Lord hath borne them :  
The law—He satisfied.  
Transgressions—yes, they mourn them ;  
But, Tempter, Jesus died.  
My soul thy charge denieth :  
'Tis God that justifieth.

The body where his Spirit,  
As in a temple dwelt,  
Corruption may inherit ;  
But, from its ruins built,  
Shall rise (oh, far excelling !)  
The soul's immortal dwelling.

Christ watches o'er the embers  
Of all his faithful dead :  
There's life for all the members  
In Him the living Head.  
Their dust he weighs and measures ;  
Their every atom treasures.

He once, a victor bleeding,  
Slew Death, destroyed the Grave.  
Now, throned, yet interceding,  
He lives thy soul to save.  
He comes, O day of wonder !  
The graves are rent asunder.

But oh, that vast transition !  
How shall a creature dare  
Gaze on the awful vision,  
To find a Saviour there ?  
They whom he deigns to cherish,  
Shall never, never perish.

His mercy shall prevent them,  
His righteousness invest :  
He shall himself present them  
Before the Father, drest  
In robes of spotless whiteness,  
All beauty, joy, and brightness.

## REVIEW OF BOOKS.

*Sermons on various Subjects, by the late Henry Kollock, D. D. With a Memoir and Portrait. In four volumes. Savannah, 1822.*

WE scarcely know whether to consider published sermons as popular or unpopular in this country; and we find the difficulty not merely in forming an opinion, but in ascertaining the facts necessary for its adjustment. That certain distinguished individuals have secured a strong hold on the general admiration, or that a few others have obtained reputation among the advocates of peculiar sentiments, or the members of insulated communities, proves nothing to the general question, on which we are rather inclined to take the negative side. The reasons for this unpopularity, supposing it to exist, are, most assuredly, not derivable from any want of interest or importance in the general subject, which most intimately concerns every living man, and is fraught with considerations of unspeakable grandeur and attraction. Neither will they be found, as by any means an universally applicable solution, in defining of talent among the divines of various denominations, nor in any marked or characteristic declension of pulpit eloquence. Publications, not superior in execution, and infinitely inferior in worth and object, are sent forth in profusion, and, in very many instances, with a fair measure of success; while many a collection of sound and able discourses, is laid on the shelf, or indebted for a partial sale to the doubtful expedient of a reluctant subscription. Let a volume appear under the title of Essays, Sketches, Reminiscences, or tricked out with some quaint and catching epigraph, and it may have a toler-

able chance of a remunerating circulation; but print "Sermons" on the label, and you put an effectual damper on the appetite of a purchaser. It may be praised—honestly praised—in reviews, gain a name for sterling talent and excellent theology, bear upon its pages the evidences of the writer's pure intentions and genuine piety, and yet fail to indemnify the author for the mere expense of paper and print.

It may be worth while to inquire for a moment how all this happens—Why, it is that good sense, good writing, and a subject of all-absorbing importance, so often appeal in vain to popular attention? The first, and most obvious reply is, that, to the public taste, the very importance of the subject constitutes its disqualification. Man's great object in life is to pass it agreeably, and among minds thus tempered the prophecy of "smooth things," though it may be a lying and destructive divination, will always secure a willing auditory, while the counsel which, though it be of wisdom and peace, inculcates self-denial, mortification of the sensual appetites, deadness to a surrounding and seducing world, will be rejected, its high sanctions, its pure blessedness, and its glorious prospects, notwithstanding. The doctrine which is according to godliness, excites strange disturbance among the faculties, when it once gains access to the inner man; the mind, the feelings, the conscience, are set painfully to work; and all this is so contrary to the course of nature, it urges the even surface of existence into such fearful agitation, that men shrink from the turmoil and the fear, preferring, with insane delusion, the unbroken rapids of an



easy and thoughtless life, though warned of the precipice and the gulf to which they insensibly, but surely and swiftly lead. Hence the preacher of righteousness, the herald of salvation, raises his voice of terror in vain, and as ineffectually does he expostulate and invite. They will not hear. The evil day is yet far off, or, at least, their imaginations place it in the distance of many years, and they will not, by anticipation, clothe the present hour in salutary mourning: reflection robs their pleasure of its zest, and they turn away from the unwelcome monitor who would call up its low but awful whispers.

But this general aversion to divine truth in its personal application, being admitted as a predisposing cause of the neglect to which sacred literature is exposed, it may be asked—Are there no other reasons to be assigned? If the irregular is to be excluded from the class of sermon readers, surely the patronage of the religious world ought to be sufficient to give ample encouragement to those "essays to do good." We are afraid that one part, at least, of the answer to this must be sought for in some palpable defects in the average quality of these compositions, and we think that there are two prevalent errors into which even judicious men are liable to fall when engaged in the selection and preparation of their discourses for the press. The first is a want of sufficient regard to the different kind of attention which is given to a sermon as read or as heard. The criticism of the closet, and that of the pew, are very different exercises of the mental faculty; the first is far more purely intellectual than the latter, since the extraneous influences of sight, hearing, and association, have ceased to act. Nothing is more natural than that a preacher should select, for publication those dis-

courses which have produced the greatest impression when delivered from the pulpit, and nothing, we will venture to affirm, is more likely than such a principle, to lead to an erroneous decision. It may frequently happen that an address of inferior quality shall, from some contingent circumstance of manner, adaptation, or feeling, have an effect which would have been unfelt under a sermon of much higher character; and it will sometimes occur that a composition which has cost a minister much labour, and with which he is more than usually satisfied, shall appear, in the impartial view of others, altogether below the usual level of his productions. In short there are so many accidents which interfere with the fairness of a man's estimate when the coinage of his own brain is to be assayed, that he cannot be too suspicious of his own judgment, nor too careful to form it on right grounds. Let him especially recollect that a leisurely examination of a printed work is a far more formidable ordeal than the hurried hearing of a spoken effusion. In the former case there is ample opportunity for the application of the scale and compasses, while in the latter instance there is no time to pause for the minute and secure analysis to which the first is exposed.

A second and most injurious error is closely connected with that to which we have just adverted. It consists in the supposition that the same kind and quantity of pains which will serve for the adequate preparation of a pulpit address, will be sufficient for the elaboration of a tract which is to pass through a very different process of reception and consideration on the part of the public. The very qualities which are most effective in one case, are sometimes least so in the other. Many a valuable and important appeal has failed through want of atten-

tion to this point; the pen has been snatched up; memory hastily consulted, or notes as hastily expanded, and the composition thus negligently thrown together, sent off to the press with no other revision than the marginal correction of clerical errors. This will never do; hurry in preparation for the pulpit is inexcusable enough, but hurry in publication is an irremediable failure. If a writer expect to produce an impression in the more permanent way of paper and press-work, he must give a permanent value to his labours by making them a fair transcript of his mind at its highest pitch and in its maturest judgment. How many sermons have we had occasion to read of which a part was excellent, while the rest was mere filling-up, bulk without worth or substance, and obviously thrown in without a tythe of the mental exertion which in the favourite passages had produced its adequate effect. Without insisting on the poetic canon which enjoins to "keep your piece nine years," we would strongly insist on the invariable practice of allowing every composition to "keep cold," before it is served up to the public. There is a marvellous difference between the glow with which a young writer first plunges into the stream of his subject, and the doubtful chill, the suspicious shiver which comes across him, when the recollection of his temerity passes over his feelings before its consequences are ascertained. All this uncomfortable sensation, and all this hazard of ill-success, would be prevented by labour and caution; and, instead of an overwhelming mass of respectable mediocrity, unread and unreadable, we should have, from the very same writers, well reasoned and well composed works, comparing, within a small and available compass, the valuable and carefully revised results of their

deliberate investigations. It is a fact well-known to his friends, that to the ablest and most eloquent of modern preachers composition is an irksome task, from his extreme fastidiousness respecting his own writings.

These remarks are strictly applicable to the case of posthumous works. The same principles which should guide the original author in his views of publication should also influence surviving friends in their inspection of manuscripts for a similar purpose, and the exercise of a sound discretion is even still less to be dispensed with where the intentions and preferences of the writer cannot be fully ascertained, nor his last corrections given. From all imputation of rash judgment or undue partiality, the surviving friends of Dr. Kollock must, as far as regards the present publication, be entirely acquitted; they have shown at once a proper regard to the fame of an able divine, and to the interests of the public, by giving to the world a collection of sermons of decided excellence. We cannot, indeed, yield to the high demands made in their behalf by the editor, but we have read many of them with much interest, and with a cordial admiration of the talents and piety of the author. Dr. K.'s biographer claims for him "brilliancy of fancy," and felicity in "the management of the bold figures of passion," to a decided equality with the greatest masters of pulpit eloquence; here, however, we must demur, and use the freedom of hinting that there is a little too much hazarded on the side of praise. Dr. Kollock was a powerful and frequently a pathetic preacher, and without being original, in the emphatic sense of the word, wrote and spoke much from his own intellectual resources. While availing himself of the stores collected by others, he betrays no symptom

either of the infirmity which leans on extraneous support as necessary, or of the indolence which has recourse to it as a substitute for honest exertion. His language is rich and vigorous, though perhaps a little deficient in the plan and liberty which habits of speaking more completely extemporaneous would have given. As an example of his talents for the pathetic we shall cite the exordium to his sermon on Matthew xii. 20.

"The ministers of the Lord Jesus would unfeignedly rejoice, could they always, in consistence with their duty, hold up before you the tender and consolatory doctrine of the gospel; could they always utter the accents of peace, and the declarations of pardon; could they always cause the temples of God to resound only with hallelujahs and thanksgivings. If at times they uncover the pit of despair; if they exhibit the agonies of the lost; if they speak of the thunders of the law, and the avenging justice of the Almighty; it is not because such subjects are more correspondent with their feelings, but because they dare not abstain from declaring the whole counsel of God, and because they hope, from the terrors of the Lord, to persuade men, and prepare them for the consolations of the gospel.

"To-day, my brethren, our text leads us to a subject on which we love to speak, and to which believers will ever listen with new delight. This subject is, the abounding grace, the unspeakable compassion, of the Redeemer. To-day, we present this Redeemer to you, not as he shall appear when he shall come to 'take vengeance on those who know not God,' and obey not the gospel of his Son,' terrible in his indignation, and armed with thunders; but as he is now held out to you in the gospel, the refuge of the penitent, the support of the feeble, the consolation of the desponding. Listen to this subject, so intimately connected with the peace and everlasting happiness of your souls, be confirmed and assured believers, and retrace your obligations to that Saviour whom you do adore. Listen, ye trembling penitents, ye 'tossed with tempest and not comforted,' and let the grace of Immanuel cause hope to beam upon your souls. Listen, ye lambs of the flock, that your apprehensions may be dissipated, and a full confidence be fixed on that heavenly Shepherd, who knoweth his sheep, who layeth down his life for them, and who will permit no one to pluck them out of his hands.

"And do thou, compassionate Redeemer, make us to experience thy grace while we are meditating upon it. We ask not to speak of it as it deserves; this is beyond the power of angels; but may we have such a touching and tender sense of it, of its preciousness, of its freeness, of its extent, that our hearts may burn within us, and our souls rise with adoring gratitude to thee."

Of his general manner the following may be taken as specimens. In his excellent sermon on "Love to the Saviour," after having pointed out the glory and beauty of the Redeemer as displayed in the Holy Scriptures, he proceeds,

"Still, however, this is not sufficient to kindle the holy fire of love for Christ; he may have divine endowments and celestial qualities; we may clearly perceive all these endowments and qualities, and nevertheless the deepest enmity against him may rankle in our hearts. However cheering the light of the sun may be in itself, and however brightly its beams may shine around us, yet as long as the eye is distempered, the brightness of its beams, the clearness of its light, will afford, not pleasure, but pain, because there is not a correspondence between these two objects. In like manner, however excellent the character of the Saviour may be in itself, and however clearly this character may be revealed to us, yet as long as the soul is distempered by sin, the clearness of these views will excite enmity, not love, because there is no correspondency between it and the corrupt inclinations of the sinner's heart. If the beauties of Jesus were conformed to the taste and relish of our souls, nothing would be requisite to excite our love for them, but to make them known to us; but since they are holy beauties, and our souls naturally have a tendency to sin, it is plain that, in proportion as they are manifested, must our enmity be roused. It is for this reason that persons under their first convictions of sin, frequently feel dreadful heart-risings against God and the Saviour. They have a true view of the infinite holiness, the spotless purity, and the inflexible justice of the divine character; but as yet their minds are not conformed to these attributes, and therefore the contemplation of them excites nothing but enmity. It is for this reason that the damned souls, though they have a distinct view of the character of Jesus, do nevertheless continually blaspheme and curse; because, though the character of Jesus is infinitely amiable, and their views of it clear, yet it

does not correspond with their vitiated propensities and sinful desires. It is evident, then, that a correspondency of heart is the third thing that is requisite to produce true love to Christ; and this correspondency can be produced only by the mighty operation of the Holy Ghost renewing our minds; giving us new tastes, relishes, and inclinations; causing us to hate what we once loved, and love what we once hated. When this change of sentiments is made, when we are thus new-born, then, and not till then, the heart will be attracted by the beauties of Immanuel, will flow out in love towards him, will accord with the lips when they exclaim, 'He is the fairest among ten thousand, he is altogether lovely!'"

Our next citation shall be from one of the biographical lectures which occupy to much advantage a considerable portion of these volumes. The close, in which Dr. K. makes the application of the immediate subject, is, we think, peculiarly striking.

"Not only the dispositions of the soul, but the offerings also of the two brethren were different. 'Cain brought of the fruits of the ground a *mincha* to Jehovah, and Abel brought a *mincha*; he also brought of the firstlings of the flock, and of the fattest of them. And Jehovah had respect to Abel and his *mincha*; but to Cain and his *mincha* he had no respect.' In this manner the verses containing an account of this transaction should be translated, and they then afford us the reason of the acceptance of the one and the rejection of the other. Cain presented the *mincha* or thank-offering of things inanimate, by which he acknowledged God to be his creator and preserver: this same offering was also presented by Abel. Nothing else would have been requisite, had man continued in the state of innocence; to enjoy and to be grateful would have been all his duty: but he was now a polluted sinner, over whom the curses of a broken law impended, who was exposed to eternal death; and for whom there was no hope except in the grace of God through the promised Redeemer. Sensible of this, believing in Messiah who was to come, and complying with the institutions of God, Abel offered up a bloody sacrifice, the firstlings of his flock, for a sin-offering; thereby acknowledging his guilt, his need of an atonement, and his faith in that Lamb of God slain in the counsels of the Father before the foundation of the world. Cain feeling no sense of sin, nor of his need of a Saviour, scarcely believing in the pro-

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mixed Messiah, and despising the blessings of that new covenant which was ratified with his blood, withheld the victim intended to prefigure him. It is through the Redeemer alone that the services of sinners can be accepted by a holy God. No wonder, then, that while he 'testified of the gifts of Abel,' he rejected the sacrifice of the unhumiliated and unbelieving Cain, who still clung to the covenant of works, and 'going about to establish his own righteousness, would not submit to the righteousness of God, nor look to Christ as the end of the law for righteousness to every one that believeth.' (Rom. x. 3, 4.)

"We are not informed in what manner the approbation of God was expressed; but from other points of the Scripture we may conclude that it was by consuming the sacrifice of Abel with fire from heaven; as in the case of Aaron, when, after his consecration to the high-priesthood, he first offered for himself and the people; (Lev. ii. 24.) In that of Gideon, when God showed that he had chosen him as the deliverer of Israel from the Midianites; (Judges vi. 21.) In that of David, when the pestilence ceased; (1 Chron. xxi. 26.) In that of Solomon at the dedication of the temple; (2 Chron. vii. 1.): and in that of Elijah, when Jehovah displayed his superiority over Baal; (1 Kings xviii. 38.)

"Let all the self-righteous look at Cain, and behold their character and their doom. The unregenerate, through ignorance, through enmity, and through pride, like him cling to the first covenant; are unwilling to submit to the self-abasing terms of the Gospel, and in the characters of helpless and polluted sinners to receive salvation as the free gift of God through Christ. So prone is fallen man to rely on that covenant which cannot profit him, that God expelled him from the garden, lest he should still seek righteousness and life by that tree appointed as the seal of this covenant, and the sacrament of that life which is promised. But notwithstanding this, notwithstanding cherubim and a flaming sword were placed around it to cut off all our hopes, we still by nature seek righteousness by the works of the law; and when driven from this hold, we as foolishly endeavour to unite the two covenants together. My brethren, unless this temper of Cain, this pharisaical spirit be destroyed; unless we be brought to depend simply and entirely on the Redeemer, we in vain hope for salvation."

We could easily multiply quotations, but Dr. Kollock is not a writer to be adequately known by

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extracts. He has few show-passages, but he grasps his subject with a firm hand, and treats it with manly energy, and vigorous enforcement. We shall only offer one short paragraph more, in which he gives his explanation of the doctrine of justification as stated by the apostle James.

"Having thus considered the justification of the penitent believing sinner, I have time to say but a few words on the justification of the regenerate man. This, we are taught by the Scripture, is by works. Of two things the believer can be accused before God: of having broken the law of God, and of not having a true faith. To the first accusation the believer pleads guilty; but flees for pardon to the merit of Christ, which he embraces by a lively faith: but to the second accusation he answers by justifying his faith, proving its reality by his works. It is thus that the sincerity of their faith will be justified by their works at the judgment-day. It is of this second justification that James speaks, when he says, *But wilt thou know, O vain man! that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect.* There is not, as some have supposed, the smallest contradiction between him and Paul in the doctrine of justification. Paul speaks of the ground of a sinner's forgiveness, James of the proof of the sincerity of a professor's faith; Paul of imputed righteousness, James of inherent holiness; the one of the justification of the sinner, the other of the justification of the righteous."

We think, on the whole, highly of these sermons, and it is with feelings of regret that we reflect on the dispensation which has removed this eminent man from the scene of his invaluable labours.

We have extended our review to a length incompatible with farther discussion, or we should devote a few pages to the discussion of a point on which we differ from him most decidedly. In the early part of his very interesting discourses on the life of our blessed Lord, he gives it, after an able but incomplete examination, as his opinion that the

Temptation in the Wilderness passed in a vision. We own that this opinion appears to us utterly untenable, and that the difficulties which led him to it, may be obviated with great facility.

*The Reflector; or, Christian Advocate; in which the united Efforts of modern Infidels and Socinians are detected and exposed; illustrated by numerous Examples. By the Rev. S. Piggott, A. M. 8vo. 10s. London: Simpkin and Marshall, 1823.*

MR. PIGGOTT, though not a very profound, is a lively writer; and we have run through his volume—we found it quite impossible to read it in any other way—with some profit, and, in parts, with considerable interest. It is dedicated, in a very formal address, to the King, and occasionally presents a rather heterogeneous mixture of piety and politics. Mr. P. is a great admirer of penal statutes in matters of religion, steps aside in a note to characterize "associations" in aid of prosecution for opinion as "excellent," and, if we may judge by the following paragraph, does not think it a very heinous sin to fight duels in defence of the evidences of Christianity!

"Behold, many gentlemen of the army and navy, where the strength of the infidel cause was supposed to lie; whose genius, honour, and courage have never been doubted, are so well-disposed as to read the Bible, attend public worship, say their prayers, and become zealous for religion and its ministers:—witness, the late Duke of Kent and Duke of Sussex, Admiral Lord Gambier, &c., and the gentlemen who conduct the Naval and Military Bible Society, who are among the first to promote religious instruction. What would follow should they conceive religion to be a *cause worth fighting for!* The whole host of infidels would be obliged to flee before them.—It was lately that one of our young sprightly radicals of the present enlightened day was entertaining the company at a coffee-house with his profane droppings and sarcastic



remarks on religion and the Bible, when an officer in the room suddenly started up and said, 'Sir, that God whom you dishonour, whose religion you have ridiculed, and whose word you have profaned, is my best Friend, for he is my Creator, my Father and Preserver! and though I cannot dispute for him, I can fight for him, and therefore in the name of my best Friend whom you have affronted, I demand satisfaction!'

"This rebuff so struck and terrified the young hero in blasphemy, that he acknowledged his error; and instead of fighting the Christian officer, placed himself by his side, to join him in the new warfare, against infidelity!"—pp. 9, 10.

There is a little awkwardness, too, in the construction of the book. It is published in the shape of letters; but it was originally delivered as a series of lectures, under the will of Dr. Busby, and this sometimes occasions a rather whimsical jumble of epistolary and sermonic modes of address. For instance, the second letter commences in due form,—"My Lord,"—and after a regular exordium, slides off into,—"it will be my object in this discourse." Without, however, busying ourselves in the chase of petty delinquencies, we shall proceed to give a general notion of the contents of the volume—general, indeed, and brief, it must necessarily be, for if we were to make a fair progress through the excursive contents of this *sarrago libelli*, we should find it difficult to compress our abstract within the remaining pages of our Magazine. Mr. Piggott has taken much pains to collect information respecting the efforts made by Infidels and Socinians in promulgation of their errors, and he has furnished, among a large proportion of well-known circumstances, some facts and elucidations of less common currency. We should, however, have been quite as well pleased if he had omitted to verify the blasphemies of Bysshe Shelley by actual citation; and the impieties from the pen of Lord Byron might have been, with much propriety,

left in their original situation. The weak speculations of the vacillating materialist, Lawrence, are handled with much vivacity; the perversions and misrepresentations of Socinians are exposed, and Christianity vindicated against the gain-sayings of the infidel. The following citation will afford a fair sample of Mr. P.'s general manner.

"But, my Lord, unfortunately for infidelity at this great crisis, when the work of revolution in religion and government was expected to be carried *coup-de-main*, an impregnable bulwark was found in the Bible Society, which had sprung up a few years before, as though by a secret combination among religionists, equal in effect to free-masonry, or as though by an impulse from heaven itself! And this with its parent society which has grasped the world, and all its numerous sons and daughters, who have established auxiliary societies in every quarter, has so circulated the Bible, that wherever the honeyed poison of infidelity makes its way, the Bible has already conveyed a sovereign antidote! Now mark the consequence of this. The pamphlet of the Republican, and the Free-thinker may make a person doubt and abuse the Bible, and laugh at religion as much as Tom Paine and Carlile, but after all their mischievous labours, the hopeful proselyte finding a Bible so near at hand, will be tempted to consult it himself, to form his own judgment forsooth, of the charges brought against it! And we know that to touch that book,—to examine it—is death to the cause of infidelity: the book is surrounded with such an atmosphere, it carries in its very pages such a secret quality, that it infects every one that reads it with its principles. We know, my Lord, how the Bereans of old searched the Scriptures; and the consequence was that Paul of Tarsus exulted and triumphed on that account, and Luke proclaimed their fame as the noble Bereans, and declared that in consequence of this investigation, they believed the Scriptures and became converts to Christianity! And this is the reason that some infidels in the present day, as soon as they set to work to read the Bible, even if it be with the intention of refuting it, are sure to rise up from the perusal exclaiming, 'Great is truth, and it will prevail!' Did not Lord Lyttleton thus read the Gospels to disprove Christianity? and the consequence was, he was so convinced of its truth, that he wrote a volume on the truth and authenticity of the resurrection of Jesus Christ.

A celebrated Rabbi also lately translated the New Testament, in order to refute it, and became a Christian! If ever infidels do sit down to examine the Bible, I am of opinion that they are all in danger of resembling that stubborn unbeliever, Thomas, who, notwithstanding all his repeated boasting, that he would not believe his Master was risen from the dead, yet no sooner saw him in person, than he exclaimed in the language of adoration, 'My Lord and my God!'—People, in some way or another, get it into their heads, as soon as they read this book, that our free-thinkers have attempted a trick upon their understandings, and then forthwith they renounce the party, and take the Bible itself, however stigmatized, as the future 'guide to their feet and the lamp to their paths!'—pp. 7, 8.

In this exposition of the modes of appeal to authority adopted by Socinians, Mr. Piggott has occasion to mention Dr. Blayney, the translator and annotator of Jeremiah and Zechariah, as making the remark that "the divinity of Christ is a doctrine which draws its decisive proofs from the New Testament only." We shall avail ourselves of the opportunity to express our astonishment that the worthy Canon of Christchurch should ever, for one single moment, by any one or for any purpose, have been elevated to the rank of an authority. He might very possibly be an admirable Hebraist, but he is, in our judgment, a heavy writer, and an unsatisfactory critic. His Dissertation on the Seventy Weeks of Daniel's Prophecy seems to us at once forced and cloudy.

We much prefer to any other part of this volume, the last three chapters, in which the author sets forth the superiority of Christianity over the cheerless systems of infidelity, by an appeal to the bed of sickness and death. The examples are well chosen and forcibly displayed.

"The virtues of heathen philosophers are much extolled by Deists. Let us look at one pre-eminent in virtue—Germanicus. He calls together his friends, and upon a mere suspicion that

he had been poisoned, he spends his last hours in enjoining them to take revenge on Piso and Placina, and breathes out a murmur of resentment against Providence for suffering him to be cut off in the flower of his age. Not so did the first martyr for Jesus die. When the stones were hurled at him by his blood-thirsty enemies, and crushing his frame, he looked up calmly into heaven, and said, 'Lord, lay not this sin to their charge. Lord Jesus, receive my spirit!'

"There was one who prided himself on his wit, his deism, and intrepidity: he was the life of human society, while he lived, and his vices brought on him a premature old age; what could infidelity then do for him? Alas, the prop it offered was as brittle as glass; as slender as a spider's web. It left him cheerless and hopeless. What should he do? He fled to the Gospel of Christ, which he once ridiculed, and to the Saviour he under-valued; he repented, sought mercy through a Saviour's blood, and grace from his Spirit; and with his expiring breath, warned others against the fascinations of infidelity. Such was the bitter experience, and such the final end, of the once witty, courtly Lord Rochester. He accused infidelity as the source of all his crimes. The Gospel was never charged with such a consequence."—pp. 364, 365.

From this portion of the work we shall give one extract more; it is somewhat long, but we are persuaded that its length will not be regretted by our readers.

"Died at Paris, April 2, 1791, after an illness violent and short, in the first part of which he was frequently delirious, and throughout in great pain, that celebrated patriot, M. de Mirabeau. He died in the forty-second year of his age, leaving many of his intended plans unfinished, but at a time when his reputation had attained an height which it probably would not have exceeded.—His conduct, a short time before his death, was very remarkable. His voice having failed him, he made signs for pen, ink, and paper, and wrote (to his physician, who was present) 'Would you think that the sensation of death proves so painful?' He next wrote on as follows: 'When the opium could not have been given without accelerating a destruction as yet uncertain, it would have been highly criminal to have administered it. But, when nature has abandoned a wretched victim, when only a miracle can bring back life, when the opium itself could not prove an obstacle against this miracle, granting that it were possible for it to intervene, how can you bar-

barously suffer your friend to expire upon the wheel?' The physician read the paper, and remained silent. Mirabeau starting suddenly from his bed, seized the paper again, and folding it up, with great agitation, wrote on the outside, 'Sleep! sleep!' At the moment when he presented, jestingly, the paper to his physician, his speech returned. With that richness and pomp of expression which characterized his eloquence, he said to M. Cabanis, 'My pains are insupportable. I have yet an age of strength, but not a moment of courage.' He spoke for nearly ten minutes in so affecting and energetic a style, that tears fell from every eye. A convulsion stopped him; it was followed by a violent scream, and he expired.

"What revived and comforted Gellert, professor at Leipsic, whose death was universally lamented in all Germany for his wisdom and piety? On his death-bed, he said, 'I find it difficult to follow what is addressed to me; only repeat to me the name of JESUS; whenever I pronounce it, or hear it pronounced by others, I feel myself animated with new strength and fresh joy. At length, he felt the final approaches of death, and wished to know of his friends how much longer he might have to struggle with it. On being answered,—'Perhaps an hour,' 'God be praised,' said he, with looks of joy, and raising his hands, 'only one hour!' Then with a still more serene countenance, he turned on his side, prayed to God in silence, and, in the midst of this prayer, and those of all present, who surrounded his bed, he slept the sleep of death on the 13th of December, 1769.—P. 158, *Life of Gellert*, translated by Mrs. Douglas.

"But, my Lord, let us come to examples of more recent date. Let us go to the death-bed of the venerable Dr. Leechman, principal of the College of Glasgow, who rose by merit, wisdom, and piety, to this pinnacle of ecclesiastical honour; and whose name will long be remembered in Scotland when talent and religion are mentioned. He died in 1785, at the age of 80 years, leaving in his life and death an eminent testimony that 'Christianity has not grown old by length of time, but continues to exert even at this day its primitive and happy influence on some of the most liberal and cultivated minds.' One of the professors brought to his bed-side a young Oxford student, the son of a worthy nobleman, who had sent him to Glasgow College, for the early part of his education, very much under the eye of Dr. Leechman. He took the young gentleman by the hand, and, with a venerable placid aspect, an animated eye, a distinct, though feeble, articulation, he spoke to him nearly in the following words:—

'I am always happy to see you, particularly so at present. You see what a situation I am in;—I have not many days to live; and I am glad you have an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone; it is joy and triumph; it is complete exultation.' His features kindled, his voice rose as he spoke. 'And whence,' continued he, 'does this exultation spring? From THAT BOOK,' pointing to a BIBLE that lay on a little table by his bed-side; 'from that book, too much neglected indeed, but which contains invaluable treasures! treasures of joy and rejoicing; for it makes us certain that this mortal shall put on immortality.'

"On Sunday morning, not many days before his death, he looked remarkably ill, and his wife said to him, 'You seem to be drawing near your journey's end.' 'So much the better,' he replied, 'so much the better! Come, Lord Jesus! come quickly!' Then, after a short pause, 'Into thy hands, O heavenly Father! I commit my spirit;—thou canst make me happy in ten thousand ways, which I cannot now conceive.' Then—in a firmer and more elevated tone, 'O Death! where is thy sting? O Grave! where is thy victory? Thanks be unto God who giveth me the victory through Jesus Christ our Lord.'—pp. 385—389.

At page 81, Mr. Piggott observes that, "infidels have lately established in the Metropolis a KORAN SOCIETY." We suspect that he has been misinformed. We recollect, indeed, seeing such a designation inscribed on a placard at the shop door of the miserable Carlile, but it appeared as nothing more than a pointless sarcasm levelled at the Bible Society. At page 31, by the expression, "good Wickliffe embraced the burning stake," Mr. P. seems to suppose that the venerable reformer perished in the martyr's flame.

*A Discourse on Prayer: explaining its Nature, enforcing its Importance, and unfolding the Benefits which flow from it. By J. Thornton. 12mo., 5s. London: Baynes, 1824.*

WE have had repeated occasion to express our approbation of Mr.

Thornton's writings, but we do not recollect to have, at any time, felt inclined to give it more cordially than in the present instance. A subject of greater importance cannot present itself to the mind of man, than that which is involved in the question—How shall I approach God?—nor can any writer more usefully employ his talents than in explaining and recommending it. The moral exigencies in which the necessity for prayer, in its higher sense, originates; the preparation, the dispositions, and the blessings, connected with its right exercise; suggest considerations of most momentous importance; and we hold ourselves indebted to the individual who brings them before us in an interesting manner. This Mr. Thornton has done, and in a very pleasing and animated style has conveyed much important instruction. A large proportion of all ages may read with profit, but to the young in particular we think this little volume likely to be acceptable and useful. In five chapters he discusses—Prayer in general—stated Prayer, as appropriated to places—Prayer as suited to various times, circumstances, and relations—obstacles, difficulties, and hindrances in Prayer—the means by which the spirit of prayer is promoted. These general heads are divided into sections, each of which is directed to some important topic. We shall cite part of the second section of the third chapter.

“I am far from agreeing with those writers, who represent the use of devotion as confined to the serious, tranquil, and amiable dispositions, which it tends to produce and promote. Mr. West, in his ‘Treatise on Prayer,’ Dr. Leechman, and some other authors, have given this limited and effective view of the subject. ‘Prayer,’ says Dr. Leechman, ‘only works its effects on us, as it contributes to change the temper of our minds, to beget or improve right dispositions in them, to lay them open to the impression of spiritual objects, and thus qua-

lifies us for receiving the favour and approbation of our Maker.’ If indeed prayer merely produced such effects, it would be a matter of great importance; but I am persuaded we may go further. With the apostles, as Dr. Chalmers very justly has observed, it was an affair of *asking and receiving*. If this scriptural view of it be once abandoned, and we descend from the high ground occupied by martyrs and confessors, to the low ground assumed by some philosophic devotees, I cannot but fear prayer will soon lose, in a great measure, even its moral influence. At the same time it must be granted, that some writers on the opposite side have pushed the point too far, and used very unwarrantable language. When Bishop Taylor says, ‘Christ hath put it into the hands of men to rescind or alter all the decrees of God, which are of one kind, by the power of prayers,’ every serious mind must revolt from the idea. As God hears the young ravens when they cry, he will not surely refuse the requests of his people. ‘I sought the Lord, and he heard me, and delivered me from all my fears. They looked to him and were lightened, and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles.’ (Psalm xxiv. 4–6.) ‘Let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.’ (Gen. xxxv. 3.) Prayer dispels the darkest clouds, rolls away the greatest obstacles, blunts the sharpest pangs, fortifies us against hosts of enemies, and bears us safely amidst storms and billows, rocks and dangers. Should any one ask, whence comes the prevalence of prayer? I shall reply, in the words of an eloquent divine, ‘Prayer procures deliverance from trouble, just as Naaman’s dipping himself seven times in Jordan, procured him a deliverance from his leprosy; not by any virtue in itself to so great an effect, but from this, that it was appointed by God, as the condition of his recovery, and so obliged the power of him who appointed it to give force and virtue to his own institution, beyond what the nature of the thing itself could otherwise have raised it to.’”

The second section of the fourth chapter, on “Wandering Thoughts in Prayer,” contains many excellent remarks; we shall give a short extract.

“When you begin to pray, set the Lord *always before you*. Endeavour to get a clear and full view of his majesty,

his holiness, his power, his goodness. Can you trifle, while conscious of being called into his presence, and engaged in the service of that God, before whom the hosts of heaven bow with the deepest reverence? Were you in company with persons greatly your superiors, you would not talk at random of any thing that occurred to your mind. If you were admitted to plead for your life before the King, would you frequently forget what you were saying, and oblige his majesty to repeat his questions to you again and again, and coolly say, 'I was thinking of some other business?'

"Be humble for your past levity and distractions in the service of God. This sense of your sin will check the rising of vain imaginations. Employ every figure, comparison, and contrast, which is calculated to present the folly and criminality of such conduct in the most vivid and affecting colours. Suppose, for instance, some of your prayers had been written as you uttered them; and all the frivolous, low, carnal, covetous, arrogant, and impious thoughts which crowded into the mind at the time, had been written also at large, and blended with your petitions;—would you not almost die with shame, to have such a paper read to a vast assembly? And yet the exposure here conceived would be as nothing, compared to the piercing eyes of the heart-searching Jehovah. All the ways of man are constantly before him, and he sees every thought, and the very buds of thought, before they are formed and full blown."

*An Address on the State of Slavery in the West India Islands. 8vo. 1s. London: Hamilton, 1824.*

We cordially rejoice in the happy anticipations afforded by the active measures now adopting by the opponents of negro slavery. A few months since we gave a succinct view of the present state of the question in an article on several pamphlets which contained the most recent statements of evidence on the general subject, and we are now gratified by an opportunity of calling the attention of our readers to a tract, brief but eloquent, containing an able summary of facts, and an energetic enforcement of a system of strenuous and persevering exertion for the emancipation of our fellow-men

from the mental and corporeal thralldom in which they are held by their rapacious and unrelenting oppressors. We shall not now go over ground which we have so lately occupied, but the extracts which we shall give from the pamphlet in our hands, will give effect to details and reasonings which are already familiar to the minds of our readers. This "Address" is published as the first official document of the "Leicester Auxiliary Anti-Slavery Society," and is the composition of the Rev. Robert Hall.

After having described the existing state of things as it respects the system of slave-management in our West India Colonies, and showing that the expectations of those who hoped for the gradual and decided melioration of the situation of the negroes have been lamentably disappointed, Mr. Hall thus exposes the folly of looking to the planters themselves for any redress of these foul grievances.

"After witnessing such an obstinate adherence to a system, equally injurious to the negroes and to themselves—after every suggestion of improvement has been indignantly rejected, and not a single effort made in behalf of the slave population, if we except a few verbal enactments, passed with no other view, it is evident from the event, than to elude inquiry and silence complaint—it would be more than vain, it would be foolish and preposterous, to look for any substantial redress from Colonial Legislators. They are the aggressors, they are the authors of the evils we complain of; and how can it be expected they should legislate against themselves? To leave the slaves in their hands, what is it less than to recommend the lamb to the protection of the wolf?"

"Slavery, considered as a perpetual state, is as incapable of vindication as the trade in slaves: they are integral parts of the same system, and, in point of moral estimate, must stand or fall together. If it be unjust to sell men into slavery, who are guilty of no crime, it must be equally so to retain them in that state;—the last act of injustice is but the sequel and completion of the first. If the natives of Africa were originally despoiled of their freedom by rapine and violence, no man is entitled



to avail himself of the condition to which they are reduced, by compelling them to labour for his benefit; nor is it less evident, that they could not possibly transmit the forfeiture to their children of those rights which they never forfeited for themselves. Thus it appears, that the claims of the planters to hold their negroes in perpetual bondage, is vitiated in its *origin*; and having commenced in an act of injustice, can never acquire the sanction of right."—pp. 19, 20.

Mr. H.'s comment on the folly and iniquity of giving to the West India planter a premium for the maintenance of his system, by imposing a tax on the sugar of the *East Indies*, is admirably expressed.

"The superiority of free labour, in point of emolument, to the labour of slaves, having been demonstrated by such an ample induction of facts that it may be safely classed with the most established maxims of political economy, the practice of gradual emancipation would be of essential benefit to the planters, and greatly augment the value of our West India possessions. Indeed there cannot be a more cogent proof of the folly of pertinaciously adhering to the present system, than the acknowledged inability to sustain a competition with the growers of sugar in the *East Indies*. In order to raise the price of *East India* produce, so as to enable the planter in the West to keep the market, an extra duty is imposed to a large amount, and the people of England are obliged to pay upwards of two millions a year more for that article, than would be necessary if a fair competition were allowed; in other words, the inhabitants of Great Britain are assessed to the amount of more than two millions annually, for no other purpose than to maintain the slave system in the West Indies; and, in opposition to the dictates of humanity, the precepts of religion, and the principles of political economy and impartial justice, we contribute more to perpetuate our own disgrace, than it would be deemed prudent to bestow in the purchase of the greatest blessing. All our plans of domestic improvement, joined to all the efforts which we make for the diffusion of religion and virtue in foreign nations, our Schools, our Bible Societies, and our Missions, justly considered as the peculiar glory of the age, cost us a mere scantling, compared to what is annually devoted to that very pious and benevolent object, the perpetuation of slavery in the West Indies;—we throw mites

into the treasury of the sanctuary, and heap ingots on the altar of Moloch."—pp. 22, 23.

We shall make room for the closing paragraphs, adding only the expression of our hope that our readers will feel it right to act upon the recommendation which they so eloquently enforce.

"We cannot suppose for a moment that Government will suffer the extraordinary conduct recently displayed by the local authorities of Jamaica, to have any influence in preventing its adoption of such measures for the amelioration of the present system, as justice and humanity may dictate. To be bearded and insulted by persons in their situation, would be mortifying enough; if the ridicule attached to their proceedings, did not interfere with more serious emotions. To say that Government has nothing to fear from the West India Islands would be scarcely correct, for we have much to fear, but it is not from their strength, but their weakness, which is such, that were we to withdraw our support, they would fall like ripe fruit, into the lap of the first invader. They are so much accustomed, it seems, to proceed by the method of intimidation, as to forget their absolute dependence on Great Britain for protection, as well from domestic, as from foreign dangers; nor could we wish them a more cruel revenge, than to leave them to their own resources.—If by adopting such regulations as the humanity and wisdom of Parliament shall prescribe, they can make it clearly appear that their pecuniary interests are affected, (which in our opinion will be impossible,) let them by all means receive a suitable compensation; but let us be permitted at the same time, to express our hope, that Government will not be diverted from its course by the growling of a tiger, which refuses to quit its prey.

"The interference then of an enlightened public, to circulate information, to strengthen the hands and second the movements of Government, in this most just enterprize, is imperiously demanded. We cannot sit still year after year, silent spectators of the most enormous oppression exercised within the limits of the British dominions, without partaking of its guilt. We cannot remain silent and inactive, without forgetting who we are, and what we have done; that we are the country which after a tedious struggle with a host of prejudices arrayed in support of opulent oppression, have overthrown the slave trade, torn it up by the roots, and

branded in the eyes of all nations the sale of human flesh, as the most atrocious of social crimes. We must forget that we are the countrymen of Granville Sharp, who by incredible exertions succeeded at length in purifying the British soil, from this its foulest pollution, and rendered it for ever impossible for a slave to breathe its air. We must sever ourselves from all alliance of spirit with a Wilberforce and a Clarkson, who

looked forward to the final emancipation of the negro race as the consummation of their labours, and were sustained in their arduous contest, by the joy which that prospect inspired. We must lose sight of still more awful considerations, and forget our great Original, "who hath formed of one blood all nations of men, to dwell on all the face of the earth."—pp. 26—28.

## **Literaria Rediviva; or, The Book Worm.**

*Two very usefull and compendious Theological Treatises; the first shewing the Nature of Wit, Wisdom, and Folly, the second describing the Nature, Use, and Abuse of the Tongue and Speech, whereby principally Wisdom and Folly are expressed. Wherein also are divers Texts of Scripture touching the respective Heads explained. By Richard Ward, Preacher of the Gospel at Bushey, in Hertfordshire. London, 1673.*

WISDOM is a quality which never fails, sooner or later, to attract attention. It imparts to the sayings and words of men a weight and an influence of a very peculiar and commanding character, and such as can be acquired in no other way. It elevates royalty, and refines nobility. It embalms names and memories which would otherwise have perished; it gives to the plebeian the best sort of nobility, and emblazons the history of the ignoble, the base-born, or the poor, with a lustre that never sullies, and that never ceases to delight. It reduces all the artificial and accidental distinctions of mankind to a common level, whereon it graduates and arranges them upon an entirely new and independent scale of its own. And assuredly it becomes one of the most important and rational principles for estimating mankind, and that which, next to moral worth, (with which indeed it

stands connected,) ought to prevail extensively among the human race. For it is a standard to which ultimately all men, and all actions, must be brought, and by which alone human names can be recorded in the book of a lasting and true fame. Hence it is felt by all, that the words of wise men possess a sort of immortal nature, which defies the destructive power of time—a virtue which subdues and subordinates to its own advancement all obstacles—a sovereignty which extends not only to the limits of the language in which such wisdom was first expressed, but which reaches to remote ages, and embraces the whole family of man.

The ancients were mighty men for wisdom and wise sayings. They sought them out with infinite toil, and treasured them up with a kind of religious awe. This search and service may be said to have constituted the leading business of their lives—we mean those at least who were devoted to study and contemplation; and many of them were so enamoured of their favourite pursuit, so devoted to the acquisition of this imperishable and shining treasure, that they despised and resigned all the other objects which ordinarily influence and gratify the human mind. We cannot avoid the obvious reflection, that a grievous deterioration

has taken place in the studies of the moderns. In place of the substantial objects which the old Grecians and Egyptians so heroically pursued, we have substituted things more brilliant and engaging, and have come to estimate studies, and to estimate men, rather by their power to please, than their power to elevate and instruct. It is to *embellish life*, not to dignify the human soul—to make an accomplished, and not a wise man, that modern refinement has exhausted all its resources, and lavished all its stores. The human mind has sunk into an effeminacy which displays itself in the universal passion for amusement and excitement. "Sciences Intellectual" (says a great authority, of an era, incomparably superior to that of which we speak,) "like statues are adored and celebrated, but not advanced; nay, commonly of most vigor in their first autor, and by time degenerate and become embeased. And let no man here allege, that sciences growing up by degrees, have at length arrived to a just period or perfect stature, and so (as having filled up the just spaces of augmentation) have settled and fixed themselves in the works of some few autors; and now that nothing more accomplished can be found out, there remains no more to do, but that the sciences already extant be improved and adorned. Indeed it could be wisht, that the state of learning were thus prosperous; but the very truth is, these mancipations and servile resignations of sciences, is nothing else but a peccant humor, bred out of a daring lust and confidence in some few, and a languishing sloth and pusillanimity in the rest." Novels, Lives, History, and Poems make up nearly the whole mass of modern literature. A book of abstract argument—of generalizing principles—of condensed reflec-

tion—of profound and original speculation—or of apophthegmatical wisdom, would be looked upon as a monstrous birth fit only to be strangled by the literary midwives—the Reviewers, or to be deposited like a curiosity, or an antiquity in a museum. It is painful to observe, too, amidst all the signs of debility and poverty which pervade the generality of books, a conceit of superior taste and wisdom, and a supercilious neglect of old books, as if they contained nothing worthy of perusal—nothing that could instruct the superior wisdom of modern times—and thus it is men remain ignorant of the stores which wiser heads than their own have collected together, and, after all their industry, and all their taste, are yet far behind their predecessors in the more imperishable qualities of sound thought and true wisdom. Lord Bacon has somewhere said, that *the opinion of wealth is the cause of poverty*, and assuredly his maxim receives a most striking confirmation in the flimsy, but confident and imposing character of modern books. The attention of the reading public has been so engrossed by mere matters of taste, and their attention so exclusively attracted to the garb and dress of thought, that the substance and the nature of the thought itself has been overlooked, and the public vote accorded to the veriest absurdity, or the merest common place. There is a sort of dandyism in modern literature. The man is overlooked in his dress. The clothes are the only objects of attention either to himself or others. Strip him of these, and he has neither shape nor substance—muscle nor bone. So captivated is the world, now with eloquence and grace, that even infidelity and atheism, which in their proper starkness, revolt human nature—contradict reason, and disgust every heart, are not only tolerated

but admired and applauded, and the besotted authors placed on the pinnacle of secular glory. We have no doubt that a better taste will by and by prevail. There are, indeed, indications of a revival. A healthier state of the public mind is promised. Old books which have long been neglected are sought out, read, and digested. A just discrimination of their contents begins to manifest itself; and already something has been done towards the recovery of those treasures of wisdom, learning, and ingenuity which our ancestors amassed. We do not believe that any language under heaven contains such stores of substantial and profound thinking as the English. Our ancestors had intermeddled with all wisdom, and have left immortal monuments to their excursive reading, their profound reflection, and their inexhaustible originality. They sometimes trifle—and sometimes nod—often dream, and not unfrequently resign themselves to a wild fancy and a bad taste; but notwithstanding all these abatements, it is due even to the great mass of them to admit, that they remain yet unrivalled masters of thought, genius, and expression; and that the vindication of our national pretensions must be sought almost exclusively in their writings. Yet our old authors are very imperfectly known. It cannot be said, that we possess even an accurate catalogue of our old literature, and but a few individuals can be met with who manifest any tolerable acquaintance with the books whose titles may have been long familiar to the public ear. There are a few book-worms, who have been long and ardently employed in collecting and examining the stores of the English tongue; and though the period to which their researches may be said to extend, does not exceed two centuries and a half, yet they are far from having

acquired even a tolerably complete collection of the amazing mass of valuable old books extant. Many a book of sterling worth has scarce been heard of, even by professed collectors; and out of dusty cupboards, or neglected libraries, may be selected volumes of mean and rusty aspect indeed, but whose unopened pages have concealed, for a century or more, jewels of the brightest lustre, or strains of enchanting sweetness. We are not a little gratified to find that our humble labours in this way are becoming growingly pleasing to our readers, and that the brief specimens we are enabled to bring forward, from time to time, are looked for with interest, and admired by many. We wish to exercise a sound discrimination, while we stimulate our readers to look into old books. We are far from attempting to persuade them that every literary antiquity is worth a niche in their cabinet; or that, because a book is old, and has happened for a century to have escaped the hands of the cheese-mongers, more by chance than merit, that it therefore deserves a *pan* from the whole republic of letters, or its author an *apotheosis*.

Of the little work which we have now to introduce to the attention of our readers, we must be permitted to speak in measured and qualified phrase. It contains many passages worthy of attentive perusal. It is replete with the curious and quaint sayings of all sorts of sages, but has some material blemishes, which we shall briefly notice. Before, however, we do this, it will be expected that we should furnish some citations which may justify the publicity we have claimed for it. The following passage occurs in the illustration of practical wisdom.

“Observe, for whom men should be wise: namely, for themselves as well as for others. *Wise men* should not be like *shell-fishes*, which breed pearls for others to wear, but are sick of them themselves;

nor like a Mercury Statue, which shewes the way to others, but stands still itself; nor like a whetstone which sharpeneth the knife, but is blunt itself; nor like Plutarch's Lame, which have eyes abroad, but are blinde at home: for he who is wise, should principally be wise for himself; and be like the cinnamon-tree, which lets not out, or spends all its sap in leaves and fruit which will fall off, but keeps the principal part of its fragrancy for the bark which staves on. It were small happiness for a man, to heal others, and be incurably sick himself; to save others by his wisdom, and to lose his own soul by his folly and iniquity; like the ship, Acts xxvii. which was broken to pieces itself, but helped the passengers safe to shoar; or like those who built the ark for Noah, and were drowned themselves. An orator having wisely and bitterly declaimed against folly, and had scoffingly put the fool upon his auditors; one of them said, Sir, your discourse of folly may well be divided into three parts: to wit, in one you have declaimed against all men; and the second you have bestowed upon us; and the third you have kept to yourself. Thus they who commend wisdom to their hearers must keep some for themselves. For a man to have a full brain, and an empty heart; a library of divinity in his head, and not so much as the least catechism in his conscience; is, as if one were to tell beads, and to number the company, but should forget to reckon himself. If an inheritance were to be divided among many children, no coheir would set out the portions of the rest, and forget his own. When a man gives away all temporal things, we say, he hath a kinde heart; but in the distribution of spiritual things, to leave ourselves none, argues not a kinde but a stupid heart. *Bonum sui diffusivum.* Arist. Heavenly knowledge is not lost by communicating for we may give all and keep all: and therefore we must not with Martha, care for many things on the behalf of others, and never mind that one thing of Mary, the care of our own salvation, Luke x. 41. but pray unto God to enable us, to give so much spiritual wisdom and knowledge unto others, as may make them rich in grace, and yet keep so much for ourselves, as may make us rich in glory."—pp. 113, 114.

Among an endless variety of particulars and illustrations, by which the learned author evinces the excellency of wisdom, we have noted the following interesting sentence.

"Wisdom is better than strength, Eccles. vii. 21. and ix. 15, 16, 18. Se-

neca saith, power and might is in young men, but wisdom and prudence in the aged: as if he would say, old men can do more by their wisdom, than young men by their strength; and therefore in wars, old men and young, wise men and strong should be listed together. An Emblematis (Andrew Alciatus, lib. embl. page 144.) by an acute emblem endeavours to show, how admirable and excellent a thing it is, for wisdom and strength to go hand in hand in war. His impress or emblem is, *Diomedes and Ulysses*, two of the Grecian worthies; the former whereof he supposes to be wise, politick and prudent, able to advise, counsel, contrive and manage a war; and the latter strong, courageous and bold; yea, able to achieve any feasible enterprise, or exploit. His word or motto is, *Unum nihil, duos plurimum posse*, one is as good as none, but two can do much. The emblem is expressed in these verses.

Viribus hic præstat, hic pollet acuminem  
mentis,  
Nec tamen alterius non eget alter ope:  
Cum duo conjuncti veniunt, victoria  
certa est.

"When one is strong, the other very wise,  
To help each other they must not despise,  
For when both strength and wit conjoined  
are,  
Then crowned victory doth follow war."  
—pp. 47, 48.

"Wisdom is better than riches; for he who enjoyeth wealth without wisdom, possesseth care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs; because, although he knows how to gather, yet he wanteth skill to dispose what he hath gotten."—pp. 48, 49.

"Wisdom is the best of vertues: of all the gifts of God, wisdom is most pure; she giveth goodness to good people, she pardoneth the wicked, she maketh the poor rich, the rich honourable, and such as unfeignedly embrace her, she maketh like unto God. Hermes. It was the saying of Bion, *Prudentiam tanto ceteris virtutibus antecellere, quanto ceteris sensibus præstatet visus*, &c. *Lact. li. 4. c. 7.* Wisdom as much excels the other vertues, as sight excels the other senses. The eyes give light to the whole body; and there is no vertue without wisdom; how can the just man give to every one his own, except wisdom teach him what is due to every one? Yea wisdom preserves other vertues: from pe-  
riahing."—pp. 49, 50.



These extracts will shew that Mr. Ward's book contains much instructive and amusing matter, and for citations of anecdotes and facts from ancient history, we have met with few books of the size that contain so many, or such appropriate illustrations of the subject in hand. Having treated of wisdom generally, and its uses, he comes to speak of the fruits and consequences. Among the moral benefits and fruits of true wisdom, which, he says, come from others, is named glory. The following section occurs under this particular.

"Glory: as Prov. iii. 35. "The wise shall inherit glory." Hence, wise men have been esteemed as gods: *Sapientia similis est diis immortalibus: Lipsius*. Sapience makes a mortal man like to the immortal gods. *Magna est dignitas Sapientie, quæ Socratem summo Deo coequat. Apuleius, de Deo Socratis. Prudentia sui possessores efficit Deo similes. Iamblichus ap. Stob. ser. 3. de Prud.* And therefore "better is a poor and wise child, than an old and foolish King," Eccles. iv. 13. and much more highly honoured and esteemed. How honourable, and how venerable, yea, of how high esteem have wise men been of old, though of a lower value in our times? How highly was Homer honoured amongst the Grecians? Solomon amongst the Hebrews? Lycurgus amongst the Lacedemonians? Phoroneus among the Greeks? Ptolemaeus among the Egyptians? Livy among the Romans? Cicero among the Latines? Apollonius among the Indians? and Secundus among the Assyrians? Cato for the great love which he bare unto wisdom, entertained Athenodorus; Ulysses, as Homer saith, embraced Cæcylas; Pyrrhus esteemed Artemius; Trajane desired Plutarch; and Scipio Panætius; who were learned in all sorts of learning, and eminent for wisdom. The Grecians had their Philosophers, the Persians their Magi, the Indians their Gymnosopists, the Egyptians their Priests, the Hebrews their Prophets, the Assyrians their Chaldeans, the Latines

their wise men, the French their Druides; all which in every of those nations, and throughout all the world, were renowned for their wisdom, and profound learning.

"Wisdom procures and preserves a good name: for as great obelisks are squared by great labour, and placed by the exceeding industry, strength, and wit of man, but being once placed, endure infinite ages; so it is somewhat hard to obtain a good name, but having got one by virtue and wisdom, it never dies; as appears by the instances in the former particular."—p. 60.

The work is altogether unfit for review and extract, consisting as it does, rather of an analysis of the subject than of any lengthened or finished passages that give the reader a fair insight into an author's genius. Indeed we consider this the great drawback of the present work; it is frittered down into endless divisions and subdivisions, and forms as complete a caricature of the propensity of the old writers for everlasting analysis, as could well be wished. If the author had but kept his thoughts in a continuous train, he would have produced an invaluable book. As it is, it is scarcely readable as a whole, and provokes one by not completing a single page without some new subdivision, and in the generality of pages the figures and other marks of anatomy are scarcely less than ten, often above twenty.

Of the author we have only to say, he was a partial Conformist, and held the living of Bushey, where he was allowed to continue after the Act of Ejectionment, without wearing the surplice, and without a very rigid adherence to the ritual of the church. We do not find any notice of the present work either by Baxter, Calamy, or Palmer.

ANALYTICAL AND CRITICAL NOTICES OF  
NEW PUBLICATIONS.

*Procrastination; or the Vicar's Daughter*, 12mo. 5s. *A Tale*.—London: Burton and Co. 1824.

WITHOUT again and again agitating the question how far this species of publication may or may not be beneficial, we shall say at once of this little tale, that it is interestingly composed, and that it inculcates very impressively a most important lesson. It relates the story of an amiable female, admiring piety and wishing to attain it, but continually putting off the vigorous and persevering use of the means of grace. In this irresolute course she perseveres through various scenes of life, until overtaken by the final stroke.

"To the last she flattered herself with the certain hope of recovery; and but for the officious tenderness of Mrs. Thornhill, had perished insensible of her condition.

"She watched, with the eye of restless anxiety and friendship, the rapid encroachments of the disorder; and resolved that one, whom she so highly valued, should not pass the confines of eternity flattered, self-deceived, and unapprised of her danger. With this kind determination, she entered the vicarage house as Eliza had returned from a long ride. About to discharge the last solemn office of friendship,—she trembled for the result.

"Mrs. Thelwall, reclining on a sofa, received her friend with a kind and animated smile.—'My dear Mrs. Thornhill,' said she, 'you cannot think how much better I feel! I shall after all be spared to enjoy my husband and my children.'

"Mrs. Thornhill encountered a natural momentary and painful struggle on this address; but a rigid sense of duty at length prevailed. She faithfully pointed out the fallacy of the hope her friend had expressed;—represented her real danger; and with tears in her eyes, solemnly intreated her to prepare for the important change which was fast approaching.

"Eliza assured her that she was much mistaken, that there was no ground of apprehension.—'Keep yourself easy on my account,' said she; 'I am much better;—my appetite is returned, my cough is almost gone, and I am confident I shall recover. With respect to religion,

I know that I have been neglectful; but it is my determination now to be decided. Come, my dear Sophia, do not make me unhappy; reserve those tears for another occasion.' As she said this, she tenderly embraced her friend; but Mrs. Thornhill could not forbear weeping. Her own mind was indeed relieved of an oppressive burden, by the discharge of a painful duty; but she was not satisfied with the bare discharge of duty; she wished to see Eliza happy, and, before she died, a converted character. Alas! this was a felicity she never enjoyed. She left her friend as she had found her, reclining on the sofa, but from that sofa Mrs. Thelwall arose no more!"—pp. 334—336.

There is one feature in this volume which is at once rare and effective. We refer to the simple and natural delineation of the principal personage. There is nothing overcharged either in the outline or in the colouring; there is so much truth to nature in the portrait, as to induce the belief that it is not from general observation, but from individual character.

*Macneil; or the Scottish Orphans: a Story*. 12mo. 4s. 6d.—Edinburgh: Oliphant, 1823.

THERE cannot be a more fatal weakness in the constitution of the human character, than the want of power to control the mind in its tendency to yield to circumstances. In proportion as a gentle and accommodating disposition is lovely and desirable, is it important that we should "evitate and shun" that excess of it which degenerates into pliability, and leads to concessions affecting principle. It is with a view to warn against the injurious effects of such a dangerous bias that this highly interesting tale has been written. The character of Charles Gordon is ably and impressively discriminated. Accomplished, and with a strong feeling of the importance of religious connexions, he is thrown into the society of an attractive female, virtuous and amiable, but originally an infidel in theory, and afterwards

adopting the Christian profession, less from conviction than from the force of her attachment to him. He wavers, lingers, forces himself away, but, at last, meeting her unexpectedly is surprized into an offer of his hand. He marries and is made miserable by the conviction that his wife, the mother of his children, however respectable and affectionate, is destitute of the power of religion. She dies, and her last hours are embittered by remorse, and agonized by despair. The following scene is powerfully drawn.

"On a sudden, she opened her languid eyes, and raising her withered hand, beckoned to her children to come near. She placed her hands upon them, and her lips moved as if bequeathing her dying blessing. She faintly articulated the words,—‘Prepare for eternity—listen to your father—be kind to him—and take warning from the awful experience of your dying mother.’ Her eyes closed again—her hands lay motionless on the heads of her children—and it seemed as if the vital spark was gone for ever. She opened them yet again, after a long and awful pause—and fixed them on her husband:—it was a look of untold affection, but of unutterable anguish. ‘Charles,’ she said—He moved to her bedside.—With a painful effort, she raised her livid arms from her children, and placed her hand in his.—‘We must part,’ she whispered, ‘for ever!—You have been the kindest of husbands—and I have ill requited your love—I have trifled away the day of grace—I have turned away my ear from all your expostulations; and now, I am dying without hope!—Eternity is at hand—my Judge stands ready to pronounce his sentence—O for one short day!—O for one month of that precious time which I have squandered in folly! Warn, O warn my children!—Let them not tread in their mother’s steps, and follow her to everlasting ruin!’—Once more she closed her eyes, and lay silent; her lips moved—and the words ‘Charles—my children—death—judgment—eternity,’ were all that could be heard. Her hands gently pressed her husband’s, and, heaving a heavy sigh, she uttered, ‘farewell,’ and the spirit quitted its tabernacle of clay.—Her hands waxed colder and colder, and her husband, at length, released his own from their grasp, convinced that the last painful struggle was over; that the parting spirit was gone for ever. His father supported his feeble steps to his own room, and removed him from this scene of bitterness and woe.”—pp. 264—266.

The character of Charles Gordon,

“infirm of purpose,” is impressively contrasted by the manly and pious decision of Allan Macneil. With his sister he had been found by the father of Charles, in circumstances, interesting in themselves, and well described by the writer. The orphans were educated and provided for by the elder Mr. Gordon, and Allan becomes a firm and gospel Christian, and a well-furnished scholar. He accompanies Charles on his travels to France, Switzerland, Italy, Egypt, the Holy Land, and Greece, and is the watchful guardian who succeeds in tearing away his companion from the seductive society of Louise de Comines, nor is it till his absence that the fatal pledge is given. But we must refer to the volume for the various details which give the filling up and finish to this well-designed character. We shall extract, as a striking contrast to the deep gloom of our first citation, part of the dying scenes of Roderick Campbell, the pious grandfather of Allan and Jeanie Macneil. Addressing himself to his orphan grandchildren,

“He said”—it is Allan who gives the narrative—“he felt the cauld hand of death heavy upon him, an’ he wanted to gi’e us his last advice: it wadna be lang before his grey hairs were laid in the grave; and his only thoct was, what wad become o’ us when he was gone. ‘Ye’ll hae to enter on a sinful world, whare ye’ll hae to encounter mony a snare, and ye’ll not be able to withstand them, unless ye mak’ the Lord the portion of your souls: remember, then, my dear children, your Creator in the days o’ your youth. O see that ye seek first and last, the kingdom of God and his righteousness, and all other things shall be added to ‘you.’ I have little to leave you but my blessing; but I have committed you to the care o’ him who has watched owre me a’ my life lang, and has never suffered me to want ony gude thing; and he has promised to be a Father to the fatherless, and the orphan’s stay. Allan, ye maun tak’ care of your dear sister, Jeanie, and act weel a brother’s part; for she has naeboddy else in a’ the wide world that is aye dear to her as yourself: be aye kind to her; an’ O dinna forget, my dears, your grandfather’s gude advices, when he’s lying cauld aneath the ground. Mind that ye have a Father in heaven, that is aye watchin’ owre you by day and by night; ‘if ye seek him,’ the Bible says, ‘He will be found of you;’ but O, if ye forsake him, he will cast you

aff for ever. Your mother has lang been, I hope, in heaven, where I am fast following; and the time will come, when baith o' you likewise, I wad fain hope, will meet us there; and then the hand o' death will never part us again;—we'll form a part o' that gran' company that will, aye be singin' the praises of God and the Lamb.' He then put out his withered arms, and drew us baith close beside him, and poured out a prayer for us; an' I'm sure, dear Sir, had ye only heard it, ye wad never have forgotten it: Jeanie and mysel' could do nething but sob and weep; the tears were fa'in' fast owre his aged cheeks, and he was praying with such power and fervency, that I'm sure if the prayers o' the righteous are heard in heaven, that prayer will no be forgotten there. When he had finished, he laid himsel' down in the bed, and lay for a while quite still. I put my hand into his, and it was turnin' very cauld,—the cauld sweat was standin' on his brow—his eyes were fixed, but his lips were aye movin'. I put my head close to him, and now and then I heard a word or twa—'Lord! I'm comin'—'I'll no be lang—it'll sune be owre—'bleas my hairns—my kind young maister—wondrous grace—rich mercy—Lord receive my spirit.' I heard nae mair—the sound just died awa' on his lips; he gied my hand a gentle squeeze—sighed ance or twice very heavily—and then a' was owre. His happy, happy spirit, had left its house o' clay, and was gane hame to its God!—pp. 53–56.

Much interesting description occurs of the various scenes visited by the travellers during their so-journing in foreign realms.

*Beauties from eminent and approved Authors in Divinity. Selected and arranged under distinct Heads. In two Volumes, 12mo. By Joseph Denton.—London: Westley, 1823.*

MR. DENTON has, we think, adopted a plan both interesting and useful in this selection and arrangement of passages from approved divines. Under such distinct heads as to form an available, if not systematic compendium of theology and spiritual instruction, he has distributed a large collection of extracts from evangelical writers, explanatory, practical, and experimental. Owen, Hervey, Charnock, Gurnall, and others of a similar cast, have been made to contribute from their rich stores, and readers who have been

accustomed to their sound and un-temporizing views of gospel truth, will be glad to find their favourite writers brought together in this convenient and accessible manual. Of so multifarious a work, of which the materials have been derived from writers of established and extensive reputation, it would be altogether superfluous to exhibit specimens; as, however, the following instance of close and shrewd reasoning may be new to many of our readers, we shall give it a place.

"The Rev. and amiable Cornelius Winter, being in company with an Arminian, who ran out violently against the doctrine of election—'You believe election,' said Mr. Winter, 'as firmly as I do.'—'I deny it,' answered the other, 'on the contrary, it is a doctrine I detest.'—'Do you believe that all men will be saved in the last day or only some?'—'Only some.'—'Do you imagine that those some will be found to have saved themselves?'—'No certainly, God in Christ is the only Saviour of sinners.'—'But God could have saved the rest, could he not?'—'No doubt.'—'Then salvation is peculiar to the saved.'—'To be sure.'—'And God saves them designedly, and not against his will.'—'Certainly.'—'And willingly suffers the rest to perish, though he could easily have hindered it.'—'It should seem so.'—'Then, is not this election?'"

Besides the systematic arrangement, there is a miscellaneous collection appended to the second volume, which will be found equally interesting in a different way.

*The Christian Catechist, intended for the elder Children in Families and Sunday Schools. By John Bulmer. Price 3d.—Westley, 1823.*

MR. BULMER is well known to our readers as an intelligent and anxious provider for the moral and spiritual exigencies of the young, and this small but well executed tract is an evidence that his benevolent feelings are unabated. We have gone over it with much pleasure, and with the exception of the answer to the fourth question, which is, perhaps, somewhat too briefly expressed, and seems to require an explanatory addition, we think this "Christian Catechist" admirably suited to the end for which it is published.

## VARIETIES, LITERARY, SCIENTIFIC, &c.

### *A Parallel between St. Paul and Seneca.*

"St. Paul continued at Rome two years after his first voyage, where he gained many Christians to the faith, and some of the court of Nero. Seneca was amazed at the authority which he had, and desired that he might enjoy amongst his the like opinion of belief, as St. Paul had among the Christians. But there was a difference in their spirits, and their proceedings were from divers methods. The one studied with Attalus and Socion, the other had the word for his Doctor, (Teacher) and the angels for his disciples. The one sought after Nature, the other found out the God of Nature. The one laboured after eloquence, the other studied silence, which is the father of conception. The one pleaded the cause of parties, the other pleaded the cause of God. The one governed the republic of men, the other laid open before us the hierarchy of angels. The one was in the porch of Zenon, the other in the school of Jesus. The one laid the world low at his feet with his golden words, and when he pleased did carry it on his head, the other subdued it with mortification and the arms of the cross. The one was full of good desires, the other of good efforts. The one sought for himself in himself, the other found himself altogether in God. The one was a minister of state, the other of heaven. The one promised much and performed little, the other promised nothing of himself and gave all things. The one lived in the court of Nero, the other in the courts of Jesus Christ. The one defied persecution in his discourse, the other did bear them engraven on his body. The one had a considerable estate, the other had nothing, yet possessed all things. The life of the one was exposed to honours and delights of the world, the life of the other was altogether composed of the cross. Seneca had excellent precepts of virtue, but he derived them from an evil principle, which was, to hold fast to himself, and to conceive that by his own power he was sufficient of himself without any need of assistance from above, inasmuch that we may imagine that we hear him speak, that a wise man may pass by God and take no great notice of him, and live without him as contentedly as himself. From this great illusion proceeded arrogance, from arrogance ignorance of the truth, from ignorance feebleness, from feebleness, a confusion both in the life and in all the wisdom of the Stoicks. From

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hence it came to pass, that having proved it on the paper, they found themselves too short for great actions, and had their peas far longer than their hands. They made a flight, but without one wing to virtue, contenting themselves to have brought home weak lenitives to their malady, and not endeavouring to rout it out. And although Seneca did live uprightly according to the moral virtues, yet being faintly tied to the world by his honours, dignities, riches, the cares of this life, and his endeavours to preserve himself at court, he could not dispense any strong influence on the body of the estate, by reason of the defect both of example and practice. The sun and the moon may both make a rain-bow in the front of heaven, but that of the moon will be feeble and obscure in comparison of that of the sun, which will be all luminous and immixed with emeralds and with rubies. Seneca did make at Rome a rain-bow of the moon which had in it much imperfection, and clouds and darkness. But St. Paul made a rain-bow of the sun visibly, producing the brightness and the beauties of the eternal wisdom. As the principles therefore of Seneca's philosophy were to reduce all to himself, and to study his own particular consent; so the principles of St. Paul were quite contrary to attribute all to the grace of Jesus Christ, and in the invitation of him, to love, desire, and seek after the cross, and the persecutions attending on it. In these two maxims he doth establish all the greatness and the glory of the city of God, which he doth prove, deduce, and press with instant importance in all his epistles. As for that which pertains to the grace of redemption, never man before him spake more clearly or divinely than he hath done in his Epistle to the Romans, Galatians, and to the Hebrews. He is the thundering and the lightning cherubim on the chariot of the God of Hosts, who ceaseth not to shoot forth his inevitable and his flaming arrows against the head of the pompous wisdom of this world."

### *Anecdote of a celebrated Comedian.*

The late Rev. Sam. Lowell being once at Brighton, expressed a wish to walk on the Steyne, and to have the public characters pointed out to him. Among the rest a celebrated living comedian was noticed. Ah, said Mr. L—, is that —, my old school-fellow! I'll speak to him. He therefore accosted him, and the following conversation took place:—  
Mr. L—, "Sir, I believe I have the

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pleasure of addressing Mr. —." Mr. —, "Yes, Sir, my name is —; but I have not the pleasure of being acquainted with you." —Mr. L—, "What, not know your old school-fellow, Sam Lowell!" Mr. —, "What are you Sam Lowell?" —Mr. L—, "Yes, I am." Mr. —, "Well, I am very glad to see you: now tell me your history in five minutes?" —Mr. L—, "First, my name is Samuel Lowell: I am a Dissenting minister at Bristol, where I have lived upward of 20 years, and I have a large family." Mr. —, "So you are a Dissenting minister! Well, you are a happy man, for you go to your work with pleasure, and perform it with pleasure, and return from it with pleasure; you are a happy man! I go to my work like a fool, to please fools, and I am not a happy man!"

*An old Author's Description of Human Life.*

"Life is a true dream which hath the disturbances of sleep, but never the repose; a childish amusement; a toy of burdensome and ever-relapsing actions, where for one rose, a thousand thorns are found, for one ounce of honey, a tun of gall, for blessings in appearance, evils in substance. The most happy here, count their years, and cannot reckon their griefs. Its felicities are floating islands, which always recoil backward when we attempt to touch them. There are the feasts of Heliogabalus, where there are many invitations, many ceremonies, many reverences, many services, and at the end thereof we find a table and a banquet of wax, which melts before the fire, and from whence we return more hungry than when we came. It is the enchanted egg of Oromazes wherein this impostor vaunted to have inclosed all the happiness of the world, and in breaking it there was found nothing but wind. We live in a world greatly corrupted, of which may be said, it is a monster whose understanding is a pit of darkness; reason, a shop of malice; will, a hell; where a thousand passions insult over it. Its eyes are two conduit-pipes of fire, from whence fly sparkles of concupiscence; its tongue an instrument of malediction; its visage a painted hypocrisy; its body a sponge of ordures; its hands the talons of harpies; and, finally, it seems to have no other faith but infidelity; no law but its passion; no God but its own belly. What contentment can it be to live with such a monster?"

CAUSSINUS.

*The Christian Physician.*

In the Caliphate of Abul-Abbas Al-Mamon, in the ninth century, there flourished an eminent Christian physician, named Honain, of whom Abul-Faragius relates the following anecdote:

"One day, after some medical conversation, the Caliph said to him, 'Teach me a prescription by which I may take off any enemy I please, without being discovered!' Honain declining to give an answer, and pleading ignorance, was imprisoned. Being brought again, after a year's interval, into the Caliph's presence, and still persisting in ignorance, though threatened with death, the Caliph smiled upon him, and said, 'Be of good cheer, we were only trying thee, that we might have the greater confidence in thee.' As Honain upon this bowed down and kissed the earth 'What hindered thee,' says the Caliph, 'from granting our request, when thou sawest us appear so ready to perform what we had threatened?' 'Two things,' replied Honain, 'my religion and my profession: my religion, which commands me to do good to my enemies; and my profession, which was purely instituted for the benefit of mankind.' 'Two noble laws,' said the Caliph; and immediately presented him, according to the Eastern usage, with rich garments, and a sum of money."

*Love of Justice.*

Sir Matthew Hale would never receive private addresses or recommendations from the persons in any matter in which justice was concerned. One of the first Peers of England went once to his chamber and told him, "That having a suit at law to be tried before him, he thought it wise to make him acquainted with it, that he might the better understand it when it should be heard in court." Upon which the Lord Chief Baron interrupted him, saying, "You do not deal fairly in coming to my chamber about such affairs, for I never receive any information of causes but in open court, where both parties can be impartially heard." The Duke not a little mortified at this went away, and complained of the Judge's conduct to the king: his Majesty bid him content himself that it was no worse, and said, "I verily believe he would have treated *Me* the same, if I had gone to consult him in any case which concerned myself."

Another circumstance worthy of note occurred in one of his circuits, and has been charged as an unreasonable strictness, but which arose from his love of justice, and the rules by which he had determined to act.—A gentleman who had a trial at the assizes, had sent him a buck for his table as a present. No sooner was his name mentioned in court, than the Judge requested to know if he were not the person who had sent him the buck, and upon being answered in the affirmative, said, he could not suffer the trial to proceed till he had paid him for it. The

gentleman said he had never sold venison in his life, and that it was his custom to treat every judge who came that circuit in the same way; which was confirmed by several gentlemen in court. But all would not do, the upright judge had learned, from the wisest of men, that a gift perverteth the ways of judgment, and therefore would not allow the trial to proceed till he had paid for the present; upon which the gentleman withdrew the record.

#### *The Boasting Scholar.*

Mr. J. Carter, Vicar, of Bramford, in Suffolk, (eminent for his attainments both as a Christian and a scholar) dining once at a magistrate's at Ipswich, with several other ministers, was much struck at the conduct of one of them, who was full of talk, and boasted much of his parts and skill; yea, and even presented a challenge, saying, "here are many learned men, if any of you will propound any question in divinity or philosophy, I will dispute with him, resolve his doubts, and satisfy him fully." All at table were

silent, for a time, except himself; at last Mr. Carter finding that none would reply, said, "I will propose a question, and go no further than my plate to puzzle you: here is a soal; now tell me why this fish that has always lived in salt water should come out of fresh?" To this the forward and boasting gentleman made no reply, and had for his pains the laugh of the company.

#### *Ridiculous Pride of Queen Stratonica.*

This vain Queen, who had not a hair upon her head, gave six hundred crowns to a poet, who had celebrated her in his verse, and sung that her hair had the tincture of the marigold.

#### *Popish Penance with a Vengeance.*

A celebrated Jesuit observes, in his illustration of patience, "I require not you should be a Saint Macarius, who, for having killed a gnat which stung him, went, for the space of six months, exposing his naked body to all the flies, gnats, and wasps of the wilderness to be revenged on himself.

## RELIGIOUS INTELLIGENCE.

### THE JEWS.

*An Address to Protestant Dissenters*—Protestant Dissenters! Awake! arise! Surely a death-like slumber has seized you. Whilst your brethren of the Church of England, of the Scottish Presbytery, of the Methodist persuasion, and more especially your trans-atlantic friends, are seeking the welfare of the house of Israel, you are silent! What wait you for? Arise and be doing. Once you lifted up an ensign on the mountains, and called upon the inhabitants of the world, and the dwellers on the earth to see! Once you blew the trumpet, and proclaimed deliverance to Jacob, and commanded the nations to hear! but you have basely deserted the vantage ground, and surrendered your glorious banner, preferring the gold of the God of this world to the blessing of the God of Israel.

Is it true, that, as Gentiles, you were "grafted into the good olive-tree of Israel, and with them partake of the root and fatness of the olive tree," and shall gratitude have no place in your bosom? Is it certain that Jerusalem shall again revive and become "an eternal excellency, the joy of many generations," that "no stranger shall pass through her any more," and that "her people shall never be ashamed;" and are you indifferent to the divine will? Have the twelve tribes yet been "made one nation in the land upon the mountains of

Israel," or has the prophecy been fulfilled, that God shall "set his sanctuary in the midst of them for evermore," or that "his tabernacle shall be with them," that they shall be his people," and that "He will be their God?" "By whom shall Jacob arise, for he is small?" but according to the appointed means "that through your mercy they also may obtain mercy."

Protestant Dissenters! you well know that "*the Missionary Society*" once advocated the cause of Israel, but abandoned their benevolent project, because another society exclusively devoted to that object had been established. You are aware that the society then formed is now become an association of the members of the Church of England exclusively, and you hold your peace. Besides other efforts, in prosecution of their merciful designs, they have deputed their missionaries, Wolfe and Lewis, to the *Land of Promise*. A Methodist missionary, excited to the work by the liberality and exertions of a spirited individual, is also traversing the Continent, and hastening to the scene of action, of which the American brethren, Fiske and King, had before taken possession, and in which field, a martyr to the good cause, the excellent Parsons had already laid down his life. A mission family is now forming, and will you not send a representative to that household of

faith? Shall the Holy Land, whence you derived your everlasting blessings, be for ever a prey to barbarism and superstition? Shall the disconsolate seed of Jacob, who resort from the ends of the earth to burn their bones in the precincts of their beloved Jerusalem, or carry away its dust to deposit it with their bodies in their tombs, in distant countries, never be visited with the light of divine truth? and shall "the hope of Israel" never be proclaimed to them as the God of their salvation? "O Jerusalem, if I forget thee, let my right-hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Protestant Dissenters! look around you! Are not the fields white already to the harvest? Is not the fig-tree of Judah now blossoming, and putting forth its buds? and is it not a sign of the coming of the Son of Man, and of their redemption? Are not agents multiplied by your hands by the power of the Spirit of God on the hearts of his ancient people? or is there no man besides willing to go up and possess the land? You nobly devoted your time and talents to the translation of the divine word, and it is now prepared for the service of the house of Israel. What is there wanting, but that you should again rekindle your dormant faculties, and establish a MISSION IN PALESTINE, though the world itself is yet open before you, and wherever you plant your feet, or send your men of God, there will the afflicted sons of Abraham present themselves to your attention.

Protestant Dissenters! you have often reproached the seed of Israel as being the spiteful elder brother: take heed lest when this long-lost son, who will certainly be your younger brother in Christ—take heed lest when this prodigal child shall return to his heavenly Father, and the best robe, and ring, and shoes be brought forth for his use, and the fatted calf be slain to celebrate his recovery—take heed, I say, lest you be found repining at the returning mercies of your God, as if there were not enough for him and you.

Protestant Dissenters! "consider of it, take advice, and speak your minds," for "we are verily guilty concerning our brother."

JUBAL.

*The Dissenting Deputies.*—This Deputation is annually chosen to protect the civil rights of Protestant Dissenters of the Three Denominations. Each dissenting congregation within twelve miles of the Metropolis is permitted to appoint two representatives at this Board. Ninety-seven congregations of the Three

Denominations have returned Deputies for the present year; so that the Deputation consists of one hundred and ninety-four lay gentlemen, who may be considered amongst the most respectable of their respective societies.

The following Report of their Committee to the general body is worthy of notice, as it refers to several topics of importance to our general interests.

*Report of the Committee of the Deputies of the Protestant Dissenters to the General Body, January 2, 1824.*

Your Committee, in digesting a Report of their proceedings during the last year, have been desirous so to frame it as fully to answer the wishes of those by whom it was required; and, conceiving that it may have been desired as much for the information of Dissenters in general as of the body of Deputies, to whom the Minutes have been regularly communicated at the Annual Meetings, they have thought it expedient to prefix a short statement, already in print, relative to the original rise and formation of the body, which is as follows:—

"The annual appointment of Deputies by the several congregations of Presbyterians, Independents, and Baptists, in and within ten miles of London, to protect the civil rights of the Protestant Dissenters, originated in the following manner:—

"On the 9th of November, 1732, a General Meeting of Protestant Dissenters was held at the Meeting-house in Silver-street, London, to consider of an application to the Legislature for the repeal of the Corporation and Test Acts. At this Meeting, a Committee of twenty-one persons was appointed, to consider, and to report to a subsequent Meeting. At another General Meeting, it was resolved, 'That every congregation of the Three Denominations of Protestant Dissenters, Presbyterians, Independents, and Baptists, in and within ten miles of London, should be recommended to appoint two Deputies;' and, subsequently, on the 14th of January, 1735-6, 'That there should be an annual choice of Deputies, to take care of the civil affairs of the Dissenters;' and, 'That the Chairman do write to the ministers of the several congregations, to return the names of their Deputies to him.'

"On the 26th of the same month, the Deputies met, and elected their Committee by ballot; and these several elections, of the Deputies by the congregations, and of the Committee by the Deputies, have been continued annually from that time to the present."

Of their occupation and objects a complete idea may be formed from the following paragraph in one of their circular

letters, dated November 17, 1738, in which they say, in language perfectly suitable to the situation and sentiments of the body, under all its successive renovations, down to the present day:—"You well know that the Corporation and Test Acts were the important business which gave rise to this our meeting; but, though this be the chief, it is not the only thing we would have in view.—We would willingly attend to every thing that may remedy or prevent any inconveinency to the cause of civil and religious liberty:" having, however, always practically confined their interference in civil matters to such points as were immediately connected with the rights or interests of Dissenters.

Those who have been long conversant with the affairs of the Deputation cannot but recollect how large a portion of its time and funds was formerly occupied in the defence of our brethren (particularly in the country) against various illegal proceedings, in most instances perhaps, singly, of no great importance, but when frequently repeated forming a considerable mass of vexation and injustice.—Such were, demands of fees for petty services due from members of the Establishment, but of which Dissenters neither required the performance nor were liable to the payment.—Refusals of magistrates to execute their ministerial duties under the provisions of various statutes for registering places of worship;—admission of persons to qualify as Dissenters, &c.; denial of the rites of burial to persons not having been baptized in the Church:—and, far beyond all these, indecent and even violent interruptions of divine worship, generally committed by the idle and profligate of the very lowest order of the populace, but sometimes, unfortunately, countenanced by individuals in higher and better-educated classes of Society. Your Committee have great pleasure in reporting that these disgraceful practices have lately been of infrequent occurrence—one only of each kind having been offered to their notice in the course of the last year, and these only to be repressed.

Another unpleasant and not uncommon employment of your Committee, the composing differences arising among the members of congregations, (often respecting trusts and endowments,) has also happily diminished, and some of these disputes have been satisfactorily terminated during the recent session—among which it may not be improper to bestow more than ordinary notice on one of unusual magnitude, viz. the Dudley Cause, of which the following is a brief abstract.—

In 1806, a suit in Chancery was instituted, by the Committee, to recover pre-

mises, containing about ten acres of land, which had been conveyed, by deed, in 1782, by James Hughes, to Trustees, for the support of the minister of the Baptist Church at Dudley, and which two of the Trustees afterwards purchased of the others, at a price which has since appeared to have been very inadequate; for, after the cause had been heard before the Master of the Rolls, and a decree made in favour of the object of the Committee, in 1815, a vein of coal was discovered on the property, which, in 1820, the Trustees sold to Lord Dudley for £5,200; £3,200, part of the consideration-money, has been paid by his Lordship to the Trustees, and £2000, the residue thereof, remains on mortgage until three persons, who are minors, become of age.

Out of the said sum of £3,200, £500 has been paid to claimants; the sum of £1,500 has been expended in the costs of recovering the estates; and the sum of £1,200 now remains, in the hands of the Trustees, for investment for the benefit of the charity.

In 1822 a conveyance was made to Lord Dudley.

But, within the last two years, another subject, of greater importance both in principle and in general application, has called for attention.

Our Unitarian brethren, to whom many expressions in the Marriage Office of the Established Ritual are peculiarly distressing, but from which they could not escape, had applied to Parliament for relief. Nor did those objections on the part of the church, which have hitherto delayed the concession of their request, appear to arise so much from the apprehension of any impropriety in the request itself, as from difficulties in so constructing those provisions which were to be substituted in its stead, as might satisfy the consciences of Dissenters without infringing on the integrity of the Church Liturgy, or affording increased facility to the accomplishment of clandestine marriages,—on neither of which points could Dissenters be desirous of trespassing. This object was long under the consideration of the House of Lords last spring; and, though not then settled, we hope is not unlikely to be arranged in the ensuing session of Parliament. In the mean time we cannot refrain from submitting to the serious consideration of every Dissenter, whether, entertaining objections, more or less weighty, to many points both of the doctrine and discipline of the Established Church, he is not bound in duty, or at least in consistency, to protest against being obliged to yield an external an insincere appearance of conformity to a religious service which he disapproves. To us it seems,

in no inconsiderable degree, to involve the great principle on which our dissent is founded, and by which it is justified, — the right of private judgment in matters of religion. The Marriage Ceremony being in both its form and substance, whether we regard the place where, the person by whom, or the words in which it is celebrated, being assimilated as nearly as possible to an act of religious worship, if it be not absolutely such; and we would also respectfully ask of our rulers, whether, if being so constituted, doubtless for the express purpose of strengthening the mutual obligation of a bond so important to the welfare of society, every argument by which the expediency of this religious addition to the civil ordinance is enforced at all, does not demand that the form in which it is administered should be that most binding on the consciences of those on whom it is enjoined; one with which they can cheerfully and cordially comply, without the disquieting sense of mental evasion; an enormous evil, which introduces insincerity into the very sanctuary of truth, and evidently tends to annihilate every valuable quality of that sanction by which this most sacred of ties is intended to be confirmed.

We have only one other topic to mention: the important subject which we recognize as the very occasion of our existence. A deep feeling of the injustice committed towards Dissenters by the Test and Corporation Acts, and a full persuasion of their impolicy as concerns the State, induced our ancestors, nearly a century ago, earnestly to solicit the Legislature for their repeal. Several successive attempts were then made in vain, which were repeated between thirty and forty years since, with no greater success. What may be the present state of public opinion on this, to us, very interesting subject, remains to be ascertained. In consequence, however, of our instructions to take measures for reviving the consideration of it in the minds of our brethren, an address was drawn up, which, with a copy of the petition of the Dissenters to the Legislature, in the year 1820, has been already in partial circulation; its more general diffusion having been deferred from a desire not to disturb, or interfere with, the deliberations on the intended Marriage Act, in which the House of Lords were then engaged. Since the failure of this latter measure, the other has been sedulously attended to; means have been adopted to procure correct lists of all the congregations in the different counties; to whom the address has been generally transmitted through the most convenient and accustomed channels of communication. And your

Committee, who, themselves persuaded of the propriety of the measure, have with pleasure obeyed your instructions, cannot but anticipate a general concurrence of opinion among their brethren, who, though widely differing on many points of speculation, are yet firmly united in the common bonds of interest, of feeling, and, above all, of principle.

After so long a period of silence and forbearance, some preparation of this nature seems highly expedient before they venture on renewing their application; the fittest time for which they do not pretend, at this moment, to determine. Before dismissing this subject entirely, they think it incumbent on them to declare, for themselves and their brethren at large, that in looking forward to making this attempt ere long with union, and undoubtedly with earnestness and zeal, they are not actuated by any feelings of hostility to the Established Church, whose security as well as honour they conscientiously believe would be best consulted by a gracious compliance with their request: but, be this as it may, they feel themselves under a moral compulsion bound, in justice to themselves and their posterity, to watch for and to embrace the first favourable opportunity for endeavouring to procure the abrogation of laws by which they have been, for a long series of years, unjustly stigmatized as disloyal, under the reigns of successive sovereigns, to whom they have shown every mark of the firmest attachment; and incapacitated as if guilty of infamous crimes, without either the allegation of guilt, or the least presumption of any necessity for the infliction of so heavy an injury.

It is needless to enter here into any discussion of the reasons by which the original enactment of these Statutes was justified. Suffice it to observe, that what might be expedient in times when civil commotions were scarcely composed, and men's minds were still agitated with the apprehensions that Popery might regain its ascendancy under the auspices of a Catholic king, can scarcely be needed in circumstances so totally different as those under which we have the happiness to live.

*State of Ireland.*—The *Cork Constitution* of the 14th January presents to its readers a list of the outrages committed in the south of Ireland in the year 1823. It extends to the melancholy length of twelve columns. The crimes enumerated vary through all the different shades of guilt; but from the following paragraph of the *Dublin Evening Mail*, which may be regarded as an analysis of the graver part of the catalogue, it will be seen that there is to be found in it a frightful



proportion of offences of the deepest dye.

"Within the last year, the following is the aggregate of crime in one province—the province of Munster:—FIFTY-ONE persons were actually MURDERED; one hundred and three attempts to assassinate, in many of which death subsequently ensued from wounds inflicted; two hundred and thirty-seven houses burned; two hundred and twenty-five dwellings robbed of arms, and three hundred and eighty-four head of cattle houghed or otherwise maimed. We do not allude to the quantity of corn, hay, and straw consumed, and the crops destroyed on the ground. It would be almost superfluous to offer an observation upon this statement. We have carefully and diligently inspected the sources from whence it has been gleaned, and we pledge ourselves that the account is rather understated than exaggerated."

Such a paragraph needs no comment. The state of society it describes presents the most melancholy proof of moral degradation and disorder; and these outrageous calamities become powerful calls on the religious public to come forward with yet greater liberality and zeal, in order to extend throughout Ireland that Gospel, which, while it secures glory to God in the highest, promotes peace upon earth, and good-will towards man.

*Prayer for Negroes.*—(To the Editors.) Gentlemen,—It is much desired by some persons, who feel a deep interest in the eternal welfare of the unfortunate negroes of the West Indies, that their spiritual state should be made a subject of specific prayer by all Christians. It is therefore hoped, that a hint to this effect will be given in the very next number of your valuable miscellany, by the measures now pending in Parliament, seem to make it the imperative duty of all, to unite in prayer for the outpouring of the Holy Spirit on our benighted black brethren. EUGENII.  
February 16, 1824.

#### *Congregational Board.*

Resolved—That, it having come to the knowledge of this Board, that certain resolutions, which were recently passed at a special general meeting, have been printed and circulated by post, without the sanction of this Board; we feel it our duty to announce, that no communication by letter is ever sent from this Board, without the postage being paid; and, that this resolution be sent to the Editors of the Evangelical and Congregational Magazines, with the request that it be inserted in their publications next month.

THOMAS HARPER, Secretary.  
Bank Coffee House, Tuesday, Feb. 3, 1824.

#### *Ordinations.*

On the evening of October 23, the Rev. Robert Stephens M'All was ordained to the pastoral office over the congregation meeting at St. George's chapel, Macclesfield, Cheshire. The Rev. Dr. Clunie, of Leas Square Academy, Manchester, read appropriate passages of Scripture, and prayed; the Rev. Samuel Bradley, of Manchester, delivered an introductory discourse, and received the confession of faith and the answers to the usual questions; Mr. M'All's call to the ministerial office was then signified by the holding up of the hands of his congregation; the Rev. R. M'All, senior, offered up the ordination prayer; the Rev. Dr. Stewart, of Liverpool, gave the charge; the Rev. W. Roby, of Manchester, delivered a sermon to the people; and the Rev. Job Wilson, of Northwich, concluded the solemn and interesting service with prayer. The spacious place of worship, newly erected for the use of Mr. M'All and his people, was crowded to excess on this occasion, by a deeply attentive congregation.

On November 19, the Rev. John Marshall was ordained to the pastoral office over the Independent Church at Over, near Middlewich, Cheshire. The Rev. J. Robinson, of Middlewich, introduced the service by reading the Scriptures and prayer; the Rev. J. Turner, of Knutsford, delivered the introductory discourse, and proposed the usual questions; the Rev. Job Wilson, of Northwich, offered up the ordination prayer; the Rev. J. Harris, of Macclesfield, delivered the charge; and the Rev. B. Senior, of Tintwistle, preached to the people. The Rev. J. Birt, minister of the Baptist chapel, York Street, Manchester, preached in the evening, when a collection was made towards the liquidation of the debt upon the chapel at Over.

On November 25, the Rev. John Holgate, late of Idle Academy, was ordained to the pastoral office over the Independent Church at Orrel, near Wigan, Lancashire. And on the same occasion was ordained the Rev. George Greatbach, pastor of the Independent Church at North Meols, a village sixteen miles distant from Orrel. The Rev. A. Steil, of Wigan, introduced the service by reading the Scriptures, accompanied with prayer; the Rev. P. S. Charrier, of Liverpool, delivered an introductory discourse on the nature of a Gospel Church, proposed suitable questions to the ministers ordained, and received their confessions of faith; the Rev. Mr. Toothill, of Rainford, offered up the ordination prayer, accompanied with the imposition of hands; the Rev. W. Roby, of Manchester, gave a solemn charge; and the Rev. Dr. Raffles, of Liverpool, preached a suitable sermon to the people.

## WORKS PREPARING FOR THE PRESS.

A Biographical Portraiture of the late Rev. James Hinton, M. A. of Oxford. By John Howard Hinton, M. A. of Reading. With a Portrait.

We understand that a new Translation of Josephus, the Jewish Historian, has lately been undertaken by a Clergyman of the Established Church. A Classical Version of this unique and celebrated Writer has long been a desideratum in English literature; and if the gentleman above alluded to succeed in his arduous enterprise, he will confer no mean obligation on his language and country.

A Sermon on Slavery. By John Keen Hall, A. M. of Kettering.

Massillon's Thoughts on different Moral and Religious Subjects. Extracted from his Works, and arranged under distinct heads. Translated from the French by Rutton Morris, English Minister at Calais and the suburbs of St. Pierre.

On the 25th of March will be published, in six handsome volumes, 8vo. Price £3. 12s.; uniform with the Editions of Jeremy Taylor, Drs. Owen, and Lightfoot. The complete Works of the Rev. Philip Skelton, of Trinity College, Dublin, with Memoirs of his Life, by the Rev. Samuel Burdy, A. B. Edited by the Rev. Robert Lynam, A. M. Assistant Chaplain to the Magdalen Hospital.

Christ's Last Prayer with his Disciples. 8vo. By the Rev. John Jefferson, of Kendal.

Mr. Solomon Bennett has just issued the Prospectus of a Work to be entitled, The Temple of Ezekiel, or an Illustration of the 40th, 41st, 42d, &c. chapters of Ezekiel, to be published in a quarto volume, and illustrated with a ground plan, and a bird's-eye view of the Temple.

On the 1st of March will commence the publication in Monthly Parts, 2s. 6d. each, of a new Work, entitled "The Modern Traveller, or a popular Description, Geographical, Historical, and Topographical, of the various Countries of the Globe."

The Christian Father's Present to his Children. By the Rev. J. A. James.

## WORKS RECENTLY PUBLISHED.

A Tribute of Affection to the Memory of a beloved Wife; being a Sketch of the Life and Character of Mrs. Maria Cramp, with Extracts from her Correspondence. By J. M. Cramp. Price 3s.

Professional Christianity, or Considerations urging the Importance of Religious Influence on the Medical Character. By a Medical Practitioner. 12mo. 1s. 6d. sewed.

Saul, the Son of Cis; a Poem. By Matthew Rivers, Author of the Vaudoins. 12mo. 4s. boards.

The Great Duty of Self-Resignation to the Divine Will. By the late John Worthington, D. D. Prebendary of Lincoln. A New Edition. 12mo. 3s. 6d.

Scenes of Adversity: a Narrative of Facts. 18mo. 1s. sewed.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. T. Harper—J. Turner—W. L. Pratman—Dr. Wardlaw—Dr. Olin. Gregory—J. Blackburn—J. Thornton—C. N. Davies—J. Hunt.

Also from Messrs S.—Jubal—J. Blackett, Jun.—W. Moorhouse—Eugenii—H. N. N.—Alex. Rennie—Sub-Urbanns—Juvanis—W. Wardlaw—Q. Q. P.—C. C. C.—Gains—P.

Our friend J. T. of K., and his fair correspondent are quite mistaken in supposing that we had refused a place to the articles they refer to:—the non-appearance last month of the intelligence arose entirely from the papers being overlooked. They will, we trust, appreciate our reasons for avoiding as much as possible all personal contentions.—We beg to inform our friend Dr. Wardlaw, that the article he refers to had not previously come to our hands.—We much question the utility of the paper on Auto-Criticism, though we thank our friend for the amusement it has afforded us. We should at all events feel obliged by more distinct references.

H. N. N.'s letter came too late for the present month; it will appear next.

\* \* The following article arrived too late for insertion in its proper place, and we were unwilling to defer it.

Essex "*Congregational Minister's Friend*."—On the 12th ult. a meeting was held at the Rev. J. Hunt's chapel, Chelmsford, for the purpose of forming a Society, to be called "*The Essex Congregational Minister's Friend*." The object of this Institution is, to afford assistance to settled ministers, whose congregations cannot provide them an adequate support, nor enable them to place out their children in suitable situations. We hope, in a future number, to furnish our readers with further particulars. And we shall be happy to see this benevolent example followed by other counties. A subscription was commenced, which amounted to £40.